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The Language as the spiritual culture in the Modern Society

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Abstract: The paper deals with language as the embodiment of the whole spectrum of the spiritual life of society. The author proves that the language is a universal spiritual reflection of reality; it corresponds to the structure of society and encourages the development of national life, forms of culture. Contradictory process of development of social relations, the growth of the role of the subjects of these relations, human personality makes it necessary to search for the best ways of functioning, the enrichment of the spiritual life of society. Particularly important socio-philosophical study of this problem becomes in our time. Objective reasons that actualizes the importance of the problems of the spiritual life of society and the language of culture, serves a comprehensive revival of culture, spirituality and their convergence with universal problems on the basis of the increasing integration of peoples.

Keywords: language, spiritual culture, society, identity and spiritual.

The study of language as a spiritual phenomenon reflected the full range of human existence, the historical and cultural development of a society is reflected in the writings of scholars such as A. Wierzbicka[1], W. von Humboldt[3], V. Karasik[4], E. Kukushkina[5] Potebnya[7]. The purpose of the article is to study the relationship of language and spiritual culture of society. In our opinion, the main task facing the modern society in the field of spiritual life is to create the conditions for the fullest development of the human potential of a multi-faceted spiritual and cultural life. Extremely important is the creation of conditions for the full self-realization of spiritual and cultural potential of the essential powers of man, his own spiritual outlook and attitude. It is important to emphasize that the spiritual life

of society - this is an extremely broad concept that includes multi-faceted processes, phenomena associated with the spiritual sphere of human activity; a set of beliefs, ideas, concepts, language, people's feelings, their production process, distribution, transformation, public, individual ideas into the inner world of man. The spiritual life of society is sweeping the world of the ideal (a set of ideas, opinions, hypotheses, theories), together with its media - social actors - individuals, peoples and ethnic groups. In this connection it is appropriate to talk about the personal spiritual life of the individual, his individual spiritual world, the spiritual life of a social subject - the people, the ethnic group, the spiritual life of society as a whole. The basis of the spiritual life of the spiritual world of man - his spiritual values, ideological orientations. At the same time, the spiritual world of the individual, the individual can not be outside the spiritual life of society. Therefore, spiritual life - it is always a dialectical unity of individual and social, which functions as an individual public. In modern conditions of spiritual development more actualized the role and importance of formation in the public consciousness of moral values, which significantly activate the processes of moral regulation of social relations, cultural and moral development of the person, of speech culture and the progress of society as a whole. At the same time the diversity of values of spiritual life, a particular person, and team significantly expands the scope of moral principles in all spheres of society, contributing to the formation of high social and moral qualities of people. Therefore it is so important in today's environment to spiritual values became an integral feature of the spiritual life of man, his moral character, serves as a criterion of evaluation and control of individual behavior, his moral maturity. In all spheres of spiritual consciousness of society and moral relations, language culture and moral practice, feelings, values and ideals - the role and importance of the spiritual principles and norms is increasingly growing. Spiritual culture as an element of the spiritual life, social, spiritual relationship includes certain system of values, knowledge, language, beliefs, ideological orientations, norms, traditions in the organic unity of social humanistic significant human activities on the development, the creation of life. Spiritual culture created by the activities of social actors and focused on the transformation of social life, the development of the essential powers of man, in particular, its spirituality, its full self-realization; it is not only mind, but also a social activity, transforming activity of the person, which is measured by the volume created by its spiritual, values. Such a culture indicates the ability of

each person to the perception of good and progressive in social being, as well as to its spread, building up in accordance with the creative powers and abilities of each individual; the readiness of the individual to self-giving, self-development of their spirituality both for personal and for the whole society. Values spiritual culture is a dialectic unity national and universal. It is impossible without both specific values of national culture, and without common national values, developed by mankind. Value content of spiritual culture can be a driving force of social progress only when the creative potential of a culture based on shared values, developed by mankind throughout its history. In this regard, it should be mentioned that in the literature allocate certain social functions of spiritual culture. Among the main functions such - cognitive, communicative, regulatory, predictive, value-oriented, which is organically linked. But, according to many philosophers, cultural studies, integrates the function of spiritual culture is function. At the same time, we can say that the measure of the development of spiritual culture is determined by a measure of intrinsic human values, versatility and multi-variant forms of self-realization of his spiritual potential of individual self-assertion. Improving the efficiency and effectiveness of the process of formation of spiritual culture involves the creation of conditions for self-realization of the wealth of human spirituality, as the main content of the values of such a culture is in their self-expression and playback. The development of spiritual culture is not possible without the approval of its values, in particular on a personal level that makes it possible to realize the potential of the uniqueness, the uniqueness of the individual, its spirituality, the meaning of which in the progress of social life is constantly growing. It is important to emphasize that the company is a formation in which human nature is combined with the spiritual structure that embodies, develops and functions in language, filling its inner content, the deep mystery, the ability to spiritualize, and to explore the world. The language not only focuses all the spiritual, cultural, aesthetic, epistemological, wealth of information society, but also modeled complex pragmatics of life, it contains a whole range of psychological motivation of human behavior, is a predictive model for the individual and for the whole nation. In general, the development and functioning of human language is surprisingly consistently supports the synthesis of word and spirit, the interpenetration of these two substances at the level of psychology, spiritual life as an individual, and society as a whole. Actually, the history of language, its ontology, its nature confirms the need for the provision of lan-

guage communication and spirituality as a separate social-philosophical problem that considers language as a spiritual substance and helps to identify aspects of the sacred language, to show their influence on the person deeper to reveal their significance for the spiritual life as well as their functions and display of the world. Scientific requirements for the study and deepening of the spiritual language dictated by the load, in our view, the general devaluation of the language as a spiritual source of human life as a means of worship human feeling, the inner world of man as the main factor of spiritual co-existence of people of their spiritual contact. Especially notable is the fact that language creates a unique opportunity not only to reflect the world for a person that surrounds it, not just reflect it, and himself on the psychological level, but also to bring it to him, to embody his ideas, his intentions into reality, subordinating it to itself. Language - is the embodiment of spiritual power of man over the world, it is an instrument of spiritualization of reality, a means of verification of human presence on Earth. Language determines, simulates the entire human practical activity, and to a large extent determines its behavior, character, and, consequently, plays a significant role in the daily human life and society. Strengthening the importance of language, awareness of the spiritual value of the word, no doubt improve the moral climate in society. The role of language as a universal spiritual reflection of reality must fundamentally change the linguistic situation in the modern world, which requires full functioning of language in all spheres of life. Language is given to every society, and only native word embodies the entire spectrum of spiritual life, full life reflects the thinking, feeling, modality of the soul, creates inner harmony between the physical and spiritual nature of society, but it corresponds to the psychophysical structure of society and encourages the development of national life, forms of culture. It should be noted that the problem of spiritual ontology language more fully and accurately conveyed the famous German scientist Wilhelm von Humboldt, who interpreted the language as a reflection of the spirit of the people as its mover, as the embodiment of spiritual energy, spiritual evolution. This understanding should be of his philosophy of culture, which is based on the thesis of the transfer of the human spirit in the process of cognition of the world, which surrounds us and of which we are seeing as a result of which there is a variety of epistemological relations[3]. Of course, we do not identify the spiritual fabric of society and the language, because it is impossible in principle. On the contrary, we believe that the spiritual structure is much wider,

deeper, that much of human thought, feeling, action has as such, that is beyond language, which is not reflected in the word (non-verbal level), it never comes to language, that does not It needs to be expressed in language that is hidden from him that he could not fit into a language that can not be adequately reflected in the language. The uniqueness of the language as an ideal system caused, in our opinion, the fact that it develops in the spiritual realm, serving a rational and sensory human activity. Autonomy of human language about the world which it reflects, determined by the needs of intellectual and cognitive activity, which is aimed not only at creating the perfect display of reality (that is, the ideal model of the world), as well as - for the development of this reality, in the pragmatic modeling of natural processes that is necessary in everyday activities. In addition, the language - it is not just the accumulation of information about the world and man, as well as - the formation of intellectual culture, a certain way of behavior in relation to the surrounding reality. However, we should not forget that man creates culture, and culture - human. The man realized in the culture of thought, work culture and the culture of the language. Culture - is not only all that is created by the hands and mind of man, but also to develop a way to centuries of social behavior, which is reflected in folk customs, beliefs, in relation to each other, to work, to the language. A language - is not only a means of communication, but also natural reservoir of information about the world, primarily for their society. Today, culture and language are united in the spiritual values of each person and the whole society. Perhaps no one will deny that the low standard of speech manifested clear signs of spiritual impoverishment. Language illiteracy, inability to write a simple text to translate it from one language to the other and vice versa for some reason ceased to be perceived negatively. Meanwhile, language culture - a reliable support in terms of independence of thought, the development of the human senses, in the education activities of true patriotism. language culture involves the development of ethical norms of international communication, which characterize the general culture of our contemporary. As is known, the company produces a certain standard norms of social behavior (including language), which are determined by ideas about patterns of behavior in a given situation. To function as a whole, as a complex social system, society must establish a framework of individual behavior, which this behavior becomes repetitive, stable and repetitive. That such framework is the etiquette - System regulations on foreign human culture, its behavior, decorum, good manners and the like.

In the society it operates in two basic forms of behavior: linguistic and non-linguistic. Typically, these behaviors are closely related and interdependent. In other words, if the etiquette, as an established set of rules in a society governs our external behavior, in accordance with social requirements, the language etiquette can be defined as the rules governing our linguistic behavior. In terms of the specifics of language etiquette is to say that the structure it has developed in every society on the basis of its own under the influence of all sorts of psychological, social, political, cultural factors. It is believed that the language etiquette is one of the important characteristics of human behavior. For without knowledge of socially accepted forms of etiquette, without verbal expression of polite forms of human relations, the individual can not effectively, for the benefit of themselves and others to carry out the process of communication. Characteristically, the man - a product of socialization and, above all, a person becomes a person through contact with others. Mankind is replete with examples where a child falling into an early age in the animal environment, survives, but becomes a man. The reason, as we know, is the lack of opportunities to imitate and, in particular, to communicate with people. So, communication is of paramount importance for human evolution and for his later life in society, because communication plays a crucial role in our lives. I would like to emphasize that the culture of human communication - it is part of the general moral culture of the person. The absence of a culture of communication - witness the lack of spirituality of man. Another wise Aesop proved that our word - it is the best there is at the disposal of human and worse than he owns. Today the problem of a culture of communication becomes more important than ever. Is the establishment of modern independent states, rapidly developing international and interpersonal communication with various countries of the world? With this in mind, it becomes a defining issue for modern society the ability to communicate both official business and on a purely domestic level. Thinkers and writers in all ages have tried to unravel the mysteries of human language and its role not only as a means of communication, but also as an instrument of formation and expression of thought as the basis of the spirituality of the people as a strong and reliable support for self-consciousness, seeing yourself in a social and cultural context, as an impulse to creative human expression not only in the national culture, but also in the world civilization. It is no accident Potebnya noted that language is a means not to express an opinion ready, but to create it, it is not a reflection of the world, which has already

happened, and the activity that it is. This makes it possible to assert that education, science, art, theater, everyday culture associated with the language education. All spheres of public life covered language. The concept of material and spiritual culture are formed in the language, and the man is not only the subject of creating these concepts, but also the object, which affects the action of linguistic thinking in the broadest sense - language culture. Language culture is designed to assess the appropriateness or inappropriateness, the feasibility of using different means of linguistic expression. It serves the sensitive instrument that first notice the new phenomenon in the vocabulary, phraseology, grammar, speaking suggests stylistic coloring of linguistic forms, prevents the loss of his word informative and emotional charge. Weakening of bonds with the culture of their society, the loss of his tongue, neglect of its customs have a negative impact on self-esteem of the individual actions, his attitude to the nation, to the results of the collective and individual activities. Consequently, spiritual culture is strong, though invisible threads connected with material culture. Obviously, if people seek to establish civilized relations between states, the statements are not enough of it. It is necessary, first of all, to be civilized people, and the first manifestation of this is the culture of communication. And because the family, teaching and educational, cultural and educational institutions need to form identity and develop it such moral and psychological qualities as attentiveness, responsiveness, ability to see the moral side of their own and others' actions and behavior, self-control, self-control, the ability to restrain negative emotions . Ability to communicate and listen to the other person, to foresee the consequences of their words, actions and deeds. We believe that the culture and the art of communication - it is not an end in itself, and the precious human treasure. It is a means of spiritual development and improvement of the individual, which tends to a sense of self-esteem. Finding a man of communication culture skills will solve many problems of interpersonal, inter-ethnic relations, as well as society as a whole. Moreover, the language - is the best means of mutual relations of individuals among themselves, means of their spiritual unity and mutual influence. Without language there is no nationality, native language best reflects the thoughts and feelings of the individual, society and the entire nation. In language, its history, the development and the development reflects the first signs of self-manifestation of the spiritual life of a society. The main individual features of society - this is his language, literature, art, songs, story-telling. Summing up, we can conclude

that the spiritual life of society is an extremely important element of his life, from the optimal development of which depends on its overall progress. The main subject of the direct spiritual life of society, in particular the spiritual culture is man, the person. The whole system of purposeful activity of social subjects should be aimed at creating conditions for self-realization of comprehensive human spiritual potential, language culture, creative self-realization of his essential powers, various manifestations of life, the development of new spiritual orientation. Today, culture and language are united in the spiritual values of each person and the whole society. Perhaps no one will deny that the language of the culture is shown distinct signs of spirituality of the individual and society.

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Eastern languages: sociocultural situation and the development of the mass language education

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Abstract: An argument can be put forward that perhaps the array of literature which relates to this field of study may not be overly familiar to many developmental psychologists, who research the concept of classical music and its relationship with youth development possibly due to a lack of communication among researchers and because of publication trends in developmental journals which may perhaps overlook the concept in general. This begs the question. Is this concept perhaps under researched from within the world of academia and as a result of this, is the youth development sector in Ireland for example, perhaps lacking a vital resource, that being, the role and influence of classical influence in the development of Ireland's youth? So as to endeavour to answer this question, this article will look at informing on current knowledge of how engagement with classical music, either from a listening or a participatory perspective can play a role in the psychosocial development of adolescents. To this end, three possible key observations in the context of this study maybe critiqued and discussed in light of recent empirical research, key observations which maybe of vital importance and relevance for one who may wish to undertake a broader dissertation on this interesting topic.

Keywords: ancient conception, vital importance, ancient languages, sociocultural situation

It is obvious that all this is impossible without the development of means of communication, without overcoming the language barrier between the peoples. Political and social upheavals in the modern world have

highlighted the problem of language as an essential factor in ensuring social stability.

In multilingual countries widespread myth about the close relationship between linguistic pluralism and separatist tendencies. However, it is important to emphasize that the disintegration is not self multilingualism, and speculation on the factor of ethnic identity, linked to language differences. In some countries, the myth of the separatist nature of multilingualism has been used as a pretext for repression against the media languages of small ethnic groups.

The same myth is the idea that a common language can serve as a consolidating factor. In fact, a common language, as such, does not lead to the association if the relevant ethnic groups also are other factors - social, economic, - to encourage integration.

Problems related to multilingualism in society did not arise today, they date back to ancient times. For a number of reasons for the historically evolved multilingual environment in many regions of our planet. Suffice it to recall the life of the people in the great empires (Roman, Byzantine, Ottoman, etc.). The peak of multilingualism, the Soviet Union will probably. Yes, and modern Russia slightly inferior in this respect to the former Soviet Union.

Multilingualism has traditionally been the subject of study of sociolinguistics, in which mainly regarded the formation of the functional hierarchy of languages, their relationship. This is no accident. Multilingualism on the basis of interference occurs, and the convergence of languages, language soyuzy1 formed.

In recent years there has been an unprecedented integration of the world economy, thanks to the electronic media is formed essentially a single cultural space in the world, more and more, the influence of artificial languages for the computerization of various fields of human activity. These and other similar processes pose a variety of brand new challenges before.

Become important sociological aspects of the inclusion of international communication language in national system2. The sociolinguistic studies in languages of international communication primarily include the language and the global spread of human culture, since, as a comprehensive reflection of the achievements of humanity in them, they do the maximum

amount of public functions. It should take into account the fact that for many centuries has been Euro-centric world community for a number of political, economic and other reasons, so long as the dominant language, which created Western culture, although there could be future sociolinguistic shifts towards other languages. Thus, in recent years, the number of languages of international communication other than English, German, Russian, French.

The lack of scientifically sound analysis of the social context of teaching foreign languages, social and pedagogical functions of the studied language, especially language policy can lead to the construction of idealized models of teaching. For example, for all perfection address issues of teaching foreign languages inthe USA. Nevertheless, they could not be fully realized in the practice of teaching by virtue of ideological-political and socio-economic obstacles to wide-scale cross-cultural communication in the target language.

Since the early 90-ies in Russia began to change socio-cultural context of learning foreign languages. The gradual transformation of the country into an open society has stimulated the rapid development of international cooperation at various levels. This is reflected in the creation of joint ventures, the appearance of foreign universities branches, and participation of experts in various international projects. All this greatly affected the social status of a foreign language as an academic subject, the recognition of the urgent need to master one of the languages of international communication. There was a kind of "linguistic boom", which has affected almost all age groups in our country.

In general, the social characteristics of learning a second language can be proved:

- a range of social functions of the target language;

- the social prestige of the language as a result of the expansion and geopolitical spheres of functioning of the target language;

- the instrumental value of the language to be implemented in the personal life of the individual plans;

- the purpose and focus of the language policy of the state to the study of a foreign language;

- significance of the studied language's value to society, various social groups and individuals, ie, the importance of the values that are associated with a particular language, and as a result of this language is regarded as a tool of knowledge value potential of the culture of its speakers.

Radically new communicative situation makes rethink some fundamental questions of individual multilingualism (bilingualism) associated with the process of socialization of the individual. In general, the socialization of the individual - is the formation of the personality, the development of man's material and spiritual culture, norms of life and behavior of his time. In this process, the language is not only a link, but also as a prerequisite for all facets of socialization. The development of cultural values and the development of the language of culture - it is essentially a two-pronged process.

The bilingualism is significantly expanding the horizons of socialization, involved a completely new, often disparate cultural layers in the orbit of human interests. Thus, a person, which was formed at the intersection of Russian and American culture, or Russian and Chinese culture has a different perception of the world, another world view. The style of his thought is syncretism charakter[1].

It is no accident has become essential to study the phenomenon of bilingualism in recent years. This is caused partly also advances in experimental sciences, allowing studying speech and mental activity qualitatively using such new methods, such as various kinds of functional brain mapping, acoustic analysis and speech synthesis, speech noninvasive testing methods, and others.

In theory, the interest of psychologists to bilingualism due to the fact that the data on bilingualism can be much more successful move towards experimental verification of a number of theoretical propositions in understanding the nature of language and speech; On the other hand, psychology, neuropsychology, in particular, without considering the peculiarities of thinking bilingual can not adequately assess and correct many of the facts of speech and brain activity.

It leaves no doubt as to the need for bilingual studies pozision.[3] With few exceptions, the methods - or, more precisely, the model - learning a foreign language to both adults and children are not entirely satisfactory from a psychological and linguistic point of view. This is due to the fact

that in their design does not take into account differences in the types of organization of the nervous system of individuals, their

The physiological and cognitive features. On the contrary, learning style tend to be designed for a kind of "average" person - regardless of sex restrictions, age, type of national culture, a particular language, etc. This leads to the fact that a person has the ability and desire to learn, however, can reach mediocre or simply unsatisfactory results due to different "style" of education with its own individual style. The role of the accounting identity is emphasized in these new, but rapidly developing areas such as computer training: even the new terms introduced "student's model" and "user-modeling".

It is known that the above characteristics can be not only the individual, but also specific to certain groups of people (ethnic groups, indigenous populations of certain areas or of migrants, representatives of different cultural traditions). These features are due in large measure to the specific brain organization of individuals and their right-hand or left-hemispheric asimmetriey.

Now there are studies describing the phenotypes of hemispheric response: right-brain, left-brain and smeshannyy[2]. Structure hemispheric asymmetry, i.e. prevailing predisposition to a particular type of information processing-not only voice, correlates with the ability to adapt and the nature of life of individuals and even entire groups of people. Discussed possible links between hemispheric specificity of brain organization and the type of culture.

In this regard, the questions of brain organization of poly- and bilingualism: understand the factors affecting the right- or left-hemisphere control of the first and second languages (age learning, teaching method, type of language, culture type, written in this language, etc.).

Bilingualism The problem is of particular interest of view. Philosophical approach to the problem of bilingualism allows you to see the function of bilingualism, not only in the possibility of the implementation of communication between peoples and cultures, but also in a significant expansion of capacity means verbalization of thinking. Assuming that thinking - this is manipulation of concepts, the wealth, the versatility of thinking people, formed in a bilingual environment, of course. This fact is explained on the basis of the provisions of that language and thought are one. Accordingly,

the variance, the ambiguity of language should lead to variability of thinking. And if bilingualism promotes the versatility of thinking raises preconditions of its heuristic, then, obviously, bilingual environment needs purposeful formation.

In general, the verbalization of one and the same thought can be based on different languages. In some cases, however, the problem of accurate expression of thought. Then, with respect to the exact form of expression by means of the most common language acquires the status of a scientific term, which goes into other languages. This can be illustrated by numerous examples from both the history of science and of contemporary practice.

Our world is infinite and varied, and the same language, no matter how perfect and beautiful nor possessed, not enough to display it. This truth is known, where justified by the impossibility of conceptual expression realities being. But this is an extreme point of view. In fact, this problem can be removed using tools of different languages on the principle of complementarities.

The degree of a problem. Understanding of language as an independent object of study in philosophy has a long tradition. You can talk about the fact that the complex nature of language, which "imposes" a man certain ideas about the world and creates an image of the apparent simplicity and transparency of its existence, first noted and made clear in his dialogues Socrates. He also drew attention to the fact that uttered and written by thought - not the same thing. Socrates stressed the importance of dialogue in direct communication for the development and existence of the philosophy. Specially structured dialogue gave rise to the style philosophizing, Which was called Socratic. Using the language forquestioning Socrates showed how deep and endless sense of what is the language that is hidden behind the familiar and general use concepts. Meaning infinity (as well as their personal interpretation) opened only when use a special method to help their disclosure. Socratic conversation related to the interpretation of the language primarily as speaking that implies the existence of a direct (or, prospective) partner. The immediacy of the communication, "in conversation eye eyes" in the joint achievement of truth dictates moral coloration Dialogue: not allowed to lie, looking into the eyes of someone, Thoughts, ie, "Reveals the mind and heart to meet each other." From this negative the letter, which, in his view, separates people from each other, mediating their contact text breeding thinkers (And people in general) in

time. Letter impersonal, and therefore it does not carry the moral burden. Communicating directly, but by means of written texts, a person loses control over the situation and the other person: he can lie, deceive. It will be impossible to catch, and he would not answer. That is why Socrates so strongly opposed to writing and literacy.

However, with the socialization of writing reflections Socrates long gone by the wayside. G.Gellner1 rightly believes that writing has become an essential factor of social differentiation: the possession of a word not spoken, written and provided an opportunity to learn a new object property - information. Power over language, concluded in written text, in the legislative setting, turn around the royal decree of absolute power over people. Document the word could not be re-interpret in their own way, it can not be interpreted as you want, based on personal experience and personal preference. The written word is born not only differentiation of society, its decomposition into "those who know" and those who do not have the information, but also the unification of methods of processing and use of information, standardization of meanings and interpretations,

The value of the written language fixation was so great that G.Gellner proposes to introduce a new typology of civilizations: preliterate. Language is thus interpreted primarily or as a means of communication, a means of thinking and knowledge of the world, either as a law that provides clearance social chaos.

A new understanding of language as a means of introspection suggested Rene DescartesIt is studying the possibility of a process of learning and the factors it conditional. The specificity and nature of thinking is objectified by means of the laws of formal logic, reflected in the understanding of language, which is interpreted primarily as a cognitive structure, tool Philosophy knowledge of the world. From this requirement, it was first performed in the historical and philosophical context: to avoid thinking errors, you need to avoid mistakes in the language. The language must be strict, it is necessary not only to comply with the laws of rationality but also the rules of formal logic.

The problem of rigor and purity of the language originated in the Western European cultural tradition during the Renaissance, when the question of the "golden Latin". Return to the roots of European civilization (in Antiquity) was understood primarily as a return to the strict linguistic canons

of ancient times, which is associated with not only the aesthetic norms of ancient poetics, but the perfection of human existence in the period of ancient civilization. It is characteristic that the achievements of medieval rhetoric and scholasticism, Means a lot to the development of the theory of argumentation, almost not considered or characterized as negative. Language medieval disputes, objectified in the form of complex compendiums and amounts seemed philosophers Renaissance overly dry and complicated. Style of philosophizing, asserted itself in this era, emotionally and personally painted. The requirement of "purity golden Latin" when Latin was the general cultural standard, led to the fact thatphilosophicaltexts were written as artistic works. Language metaphysics found excessive humanity, allowing the next generation philosophers consider the importance of language as a very significant factor for the evolution of man, society and culture.

Since that time, with works Dzh.Viko, V.Gumboldta, I.Gerdera began careful and comprehensive study of the language within Philosophy research. Apotheosis of the interest in the language came in the second half of the XX century. Although one can say that the whole philosophy XX century was trying to understand the nature of language, its role, functions and structure. In this case, the problems associated with the study of the language are matched with enrichment methodical and methodological base. Formation of the comparative-historical method in linguistics, cross-cultural analysis, interpretation of the results of numerous ethnographic expeditions, the rapid development of psychology, sociology, anthropology (in all its guises) gave impetus to the development of philosophical studies of language. Language was considered and is considered as a means of communication, as an activity, as the semantic structure as a means of knowledge, means of manipulation, etc.

Today, we built several language models, diverse linguistic research, hermeneutical and analytical tradition. Accentuation of the language values in the modern context resulted in the formation of numerous programs: "Language and Science", "language and philosophy", "Language and Art", "Art of Language Communication", "language of culture", "language and text", etc. .

We can say that the modern philosophical perspective it is difficult to imagine without the work on various aspects of language being in obschestve1.

The quintessence of interest in the language has become a postmodern philosophy in the world[2].

In addition, in the present philosophy discourse of particular importance are the ideas developed in the framework of the philosophy of language, where the language has risen in the center of philosophical analysis has become a tool for solving many problems of philosophy: work Frege, L.Vitgenshteyn, US Charge d'Affaires, Dzh.Sorla, K.O.Apelya, M.Heidegger et al.

Patriotic philosophical and linguistic tradition is also rich in the development of various innovative approaches to the analysis of language.

The particular interest is the analysis of language as part of semiotics: the work L.A.Abramyana, E.R.Atayana, A.A.Brudnogo, B.V.Biryukova, A.G.Volkova, A.M.Korshunova, V.V.Mantatova, I.S.Narskogo, B.V.Petrova, I.V.Polyakova, G.M.Ponomarevoy, I.A.Habarova etc. A significant contribution in this direction made by the domestic linguists: N.D.Arutyunova, ML.Bloh, T.V.Bulygina, E.S.Kubryakova, Yu.S.Stepanov, A.E.Kibrik, A.A.Ufimtseva, D.I.Rudenko. Of interest is the study of language from the standpoint of psychological and psycholinguistic semiotics (M.V.Gomeza, I.N.Gorelov, A.A.Leontev, A.P.Stetsenko et al.). Finally, the growing recognition of gains Tartu-Moscow Semiotic School, successfully apply the principles of theoretical semiotics to the analysis of a wide variety of sign systems (VV Ivanov, V.N.Toporov, Lotman, T.M.Nikolaeva, B .A.Uspensky, T.V.Tsivyan).

However, it should be emphasized that the actual philosophical works on problems of language, especially bilingualism, is extremely small. Meanwhile.

Indeed, how to change the consideration of traditional philosophical problems with the comprehension of phenomenon of consciousness, the relation between language and thought, knowledge and understanding in the event of dichotomous structure of linguistic consciousness, coexistence and interaction in its two language systems. Analysis of interference process different linguistic systems, the correlation between the concepts, categories, and ways of thinking can bring to a qualitatively new elements in the disclosure of the theoretical development of the human reality.

The purpose and objectives of the study. The main purpose of this study philosophical. Analysis of bilingualism reason, its essence and functions in the theoretical development of reality.

In accordance with the purpose of research in the dissertation and solved the following tasks:

- identify linguistic manifold base;

- to disclose the nature and determine the status of bilingualism;

- set the value of socio-cultural factors in the interaction of languages;

- show the influence of particular information society, new communication tools to interact languages;

- to analyze modern communication episteme language with the philosophical tradition;

- determine the philosophy of methodological functions M.Heidegger language L.Vitgenshteyn, X-G.Gadamer in the study of the phenomenon of bilingualism;

- consider the impact of the dichotomous structure of linguistic consciousness in the solution of the classical problems of the relationship between language and thought, knowledge, and understanding;

- to reveal the hermeneutical aspects of bilingualism;

- show the influence of bilingualism on the problems of education.

Research Methodology. The thesis is based on the works of classics of philosophy, sociology and linguistics. The methodological basis of the thesis constituted historical and logical, structural and functional approaches, principles and systematic development.

The paper takes into consideration the linguistic philosophy, philosophyexistentialismand hermeneutic philosophy to the problems of language and thought, human knowledge in general. Importance for this work had Publications K.O.Apelya, H.G.Gadamer, L.Vitgenshteyn, M.Heidegger, Derrida et al.

Dissertator relied on the current data of linguistics, sociolinguistics, as well as the results of the sociological, cultural, psychological and pedagogical research of bilingualism, in particular on methodological and theoreti-

cal ideas of Bakhtin, A.A.Brudnogo, Vygotsky, W. Vaynraha, Luria, P.Myulhauslera, V.Yu.Rozentsveyga, N. Chomsky et al.

The scientific novelty of the thesis is as follows:

- identified objective grounds linguistic diversity, its value and the fundamental importance of the spiritual development of society;

- Justified communicative status of bilingualism, shows historically the ways and forms of its manifestation;

- drew attention to the complex structure of the unity of language and thought, the variety of forms of communications, on the manifestation of this phenomenon in a rational and metaphorical language of different cultures;

- expansion function of the unconscious levels of the psyche in the process of forming a second language system in the mind of a bilingual, showed expansion of the capacity of thinking, means of verbalization when dichotomous bilingual consciousness;

- The role of bilingualism in the socio-cultural and historical development, the relationship typologies of cultural development and language;

- The role of the principle of complementarity in the integration of a variety of psychological and sociological concepts of the language;

- justified Subject Fieldhermeneutic directions bilingualism, representing a new approach to the issue of bilingualism; shows the influence of the information society, new communication means (internet, etc..) on the formation of a common cultural space, to enhance the importance of languages of international communication;

- revealed the methodological value of the philosophical analysis of the phenomenon of bilingualism in teaching.

The provisions for the defense:

1. The emergence and existence on this planet thousands of languages reflects the historical necessity of the people to adapt to different environmental and social conditions. Carriers of different languages perceive the world specifically, different language systems reflect certain aspects of the multifaceted reality. If we assume that the outcome of any language the long history of human efforts to understand the world and the development of means of communication, it is clear that linguistic diversity inval-

uable tool, not an obstacle to socio-cultural development. The linguistic diversity of the unique factor, the value of which is underestimated in the theoretical and practical mastery of reality.

2. Interaction of Languages aims to transfer the semantic and evaluative information from one society to another, from one culture to another. The result of the interaction and selection of meaningful information is specifically historical character. The very interaction of languages is possible because of the inherent nature of all human languages. These include: conventionality, recombinant, discrete elements, generative and synergistic.

3. Changing the terms of the interaction of languages is due to a change in the socio-cultural realities: no new social realities, or a shift in the social evaluation of people's relationship does not escape from the lock in the living language, which in its basic, communicative function is the link between individuals as members of society. In this case, on the interaction of languages is also affected by the change in society's attitude to the language as a means of communication. Influence of sociocultural factors on the interaction of languages manifests itself in social differentiation, integration and language interference; in the socio-cultural variability of languages - stratification and situational. Language interaction is associated with a pragmatic, communicative and cognitive parameters.

4. In modern civilization people elect for itself a special combination of distinctive cultural traits, moving away from national-ethnic determinism, preferring cultural traits, carriers which can be by no means his relatives. In this regard, the concept of innate national-ethnic identity is undergoing a major change: identity begins to be understood more and more as "acquired cultural uniqueness" that is associated with the choice of language. In this case, bilingualism can be interpreted as a conscious choice of the individual's culture, defining their identity within the framework of socio-cultural contexts.

5. Interference language systems in consciousness and bilingual speech is an analog mixing process language at nadindividualnom level. Depending on the extent to which bilingual bilingual, bilingual individual may be symmetrical (the possession of two languages are equally) or asymmetric (possession one better than the other). In practice, the bilingual speech distinguish between autonomous and combined bilingualism. When offline bilingualism man builds it into every language, using tools that are

unique to him. Bilingualism at the combined speech practice in a language which they know less is constructed with the use of the main (dominant) language.

6. Analysis of the interference process different linguistic systems, the correlation between the concepts, categories, ways of thinking bring qualitatively new moments in the disclosure of the theoretical development of the human reality. This allows you to see the function of bilingualism, not only in the possibility of the implementation of communication between peoples and cultures, but also in a significant expansion of capacity means verbalization of thinking. Assuming that thinking, this is manipulation of concepts, the wealth, the versatility of thinking people, formed in a bilingual environment, of course. This fact is explained on the basis of the provisions of that language and thought are one. Accordingly, variability, ambiguity of language should lead to variability of thinking. And if bilingualism promotes the versatility of thinking raises preconditions of its heuristic.

7. In the interpretation of the problem relationship of language and thought are known polarmetaphysicalapproaches related to the absolution of a language, or thinking. The failure of rigid interpretations of the relationship between language and thought is clearly revealed in the context of verbalization. In the process of verbalization becomes unquestionable that language and thought relatively independent, creative essence, constitute a complex unity, in addition to language, there are non-linguistic levels of thinking, clarifying such phenomena as the unconscious, implicit knowledge, creative thinking, etc.

8. In general, the verbalization of one and the same thought can be based on different languages. In some cases, however, the problem of accurate expression of thought. Then, with respect to the exact form of expression by means of the most common language acquires the status of a scientific term, which goes into other languages. This can be illustrated by numerous examples from both the history of science and of contemporary practice.

9. Within the framework of philosophical discourse successfully coexist several conceptions of language that do not compete with each other and act as complementary. There is a clear move from language interpretation as a sign system to its understanding in the context of everyday speech as

the living word. The greatest influence on the development of philosophical understanding of language by the work of M. Heidegger, W. von Humboldt, L.Vitgenshteyn. Their names are associated adoption of new paradigms in the analysis of language. By the dominant paradigm should include logical andontological. Many researchers believe that new forms today, cultural, approach to language.

10. The process of mastering a second language in the structure of consciousness bilingual significant changes associated with the necessity of two-language systems. Interaction occurs interference of different language systems, their combination and the correlation in terms of presentation and understanding of the semantic content. The reflection of reality in consciousness, verbalization of the same thought possible in principle on the basis of different language systems. At the same time, however, there is a need for the comparative analysis of the concepts, content, volume, allowing evaluating the extent of adequate expression of the thought. In two languages and linguistic consciousness carriers of each detected phenomena and facts similar, identical; characteristic of both languages and linguistic consciousness carriers of each of them, but not identical in terms of the ways and means of linguistic expression; characteristic of one of the languages, but not in others. Understanding of the phenomenon in this case is fundamental. As a direct (speech) and different texts indirect communication is possible only on the basis of understanding.

All this gives grounds for determining the subject field of the new hermeneutic direction, which can be calledhermeneuticsbilingualism.

The practical value of the results determined by the relevance of the development of methods, cultural understanding of ways in terms of linguistic diversity in the world. Bilingualism is presented as the most important foundation of modern communication processes, a necessary prerequisite to further spiritual development of society.

The obtained results of the research can be used in the development of language and thinking problems, the relation of "language" and "non-language" of thinking, knowledge and understanding of methodological issues of pedagogy, teaching of a foreign language as well as reading special courses on philosophical issues of language and bilingualism.

Testing results of the study. This dissertation is the result of many years of the author's reflections on the philosophical and methodological problems of bilingualism and second language acquisition.

The main ideas of the work were reported: at the interregional scientific-practical conference on problems of pedagogical education "Main trends of teacher training abroad" (Moscow, 1991); conferences Moscow Institute of Teacher Training "Problems of quality and humanization of the Russian and foreign education" (Moscow, 1996); "Modern trends in language education" (Moscow, 1997); "The current state of science teaching and the teaching of foreign languages in high school and school" (Moscow, 1998); at the scientific sessions on the results of research in 1998 and 1999. in the Moscow State Pedagogical University; inter-regional scientific-methodical conference "Experience of bilingual education by means of the native and foreign languages in Russia" (Moscow,

Directly on the thesis published author and deposited 20 scientific works, totaling about 70 pp, including a monograph - "Bilingualism: socio-cultural and philosophical aspects."

In addition, the thesis ideas influenced the development of special educational author, as reflected in the more than 30 textbooks, manuals, scientific and methodological developments and programs, published a volume of about 100 pp.

Structure of the thesis. The thesis consists of introduction, 4 chapters, conclusion and a list of the main references.

Conclusion. Language interaction socially and culturally conditioned, which is manifested primarily through socially and culturally significant estimations, communication standards, communication spheres. This interaction is aimed at the transfer of semantic and evaluative information from one society to another, from one culture to another. During the interaction of languages is of special importance identity and difference in the interpretation of meanings and values. The very language of interaction process is characterized by motivation, purposefulness, and expedience. It is associated with signal transmission and perception of culturally relevant information on different channels using different communication means. The result of the interaction and selection of meaningful information specifically cultural historically determined. The very interaction of languages is carried out within the framework of the rules and regulations adopted by

society. It is possible because of the inherent nature of all human languages. These include multi-line capacity, conventionality, recombining and discrete elements, generative, moving.

Changing the terms of the interaction of languages is due to a change in the socio-cultural realities: no new social realities or a shift in the social evaluation of people's relationship does not escape from the lock in the living language, which in its basic, communicative function is the link between individuals as members of society. In this case, on the interaction of languages is also affected by the change in society's attitude to the language as a means of communication. Influence of socio cultural factors on the interaction of languages manifests itself in social differentiation, integration and language interference; in the socio-cultural variability of languages - stratification and situational. Language interaction is associated with pragmatic, communicative and cognitive parameters; prioritized and specific forms of actualization depend on the socio-cultural situation.

Interaction of Languages reflects the processes of social and cultural differentiation, and the processes of social and cultural integration, which are accentuated in times of crisis, the modernization of society and the most clearly articulated in the sphere of ideology and post modern philosophical reflection.

Trends in the socio-cultural integration lead to the formation of policy and ideology of multiculturalism, in which the interaction of languages is taken into account, first of all, in the formation of educational policies and practices. Integration as a social and cultural process is also seen as the result of "natural interaction" (literary language, dialects, etc.) of various functional-stylistic, social and territorial variables interacting languages. The socio-cultural integration of the greater, the wider the scope of the use of "literary language" as a normative communicative system. Integration processes in the modern world are compounded by the global media development. Duplication with them through language rules similar and relevant to the different cultures of information her similar assessments contribute to the intensification of social and cultural integration. In this context the special role played by access to education, the democratization of the educational institutions, the stability of the socio-economic and regional, ethnic and cultural ties.

Another steady trend of the modern era socio cultural "interference It is associated with the processes of mixing or two languages (native and non-native) or two communication codes (formal and informal, newspeak or slang and literary) in one language, or the temporary inclusion in the existing socio-cultural system, "verbal, verbal field", "foreign" by their functional and stylistic values of the elements.

The interference usually is a natural process caused socio cultural particular situation (e.g., in problem multilingual the USSR, Russia, the USA, Canada), and have a strong socio-cultural motivation. A striking example of this phenomenon is bilinguism, which involves the use of differential native and non-native language, depending on the particular communication or social situation. If bilingualism is often seen mixing of the individual elements of the language of the lack of a language of concepts, words to express varying realities. However, the same effects can be more strictly culturally determined: we are talking about 'language fashion, "about fashion statuses, codes of prestige or deliberate demonstration of exclusivity.

A typical example of the mixing of languages is now a broad inclusion of Americanisms at the level of individual words and phrases in the stereotyped other languages. In this case, a transfer of systemic effects of a foreign language on its own structure. In fact, the formation of "equivalent vocabulary" is not observed, the semantic identity is formed only in a minority of cases. This leads to mixing of different communication codes, which can lead to social and cultural identity crisis. This interference has no socio cultural conditionality and tied for the most part, with expressive (or aggressive) communication function, which is able to convey an ambiguous dual socio-cultural assessment of cash being.

The interaction of languages, permanent, long-term process, which is driven by the needs and interests of their subjects-carriers. Implementation within the primarily cultural contexts, it is associated with the transfer of cultural urological information and settings of the ethical, aesthetic, religious, social value that determines linguistic interactions.

Drew attention to the impact of the history of peoples to change the language. Through the work of D. Moore, Bertrand Russell, L.Vitgenshteyn, K.Ayduk formed the main provisions neopositivist philosophy of language, according to which the language problems are considered exceptional sub-

ject philosophy. Established view of language as a major factor and an indicator of social development.

However, it must be recognized that the language - this is not a priori "ready frame," "the ideal thing in itself", the result conventionalist "Game", etc. Language - is through the practice of existing primarily for other people, and thus, through communication with them and for this communication, and only then for a given person. This points to the unity of the history of the language with the history of human thought, and especially with historical activities and all the possibilities of practical use of the laws of objective reality. Over the last two decades the center of attraction of almost all the currents of philosophy absolutism the role of language has already become not "apolitical" philosophy and philosophical hermeneutics. This flow represented by H.G.Gadamerom, P.Rikerom, K.O.Apelem, E.Betti, J. Habermas and other philosophers, Became especially popular. Philosophical, Hermeneutics. It pays special attention to the search for interpretations conventionalist semantics.

Bilingualism creates an original, non-standard hermeneutic situation. It becomes evident that human thinking can not be supported by unambiguous and alternative concepts, the two language systems.

Hermeneutic problem bilingualism goes back to ancient times, when people did not know the writing, but the communication languages of tribes and ethnic groups necessitating translation from one language to another, a correct understanding of the "foreign language", and today in the creative activity of the translators understanding and interpretation of the text is daily issue of priority.

Hermeneutical aspects of bilingualism are related primarily to the study of understanding the functions of consciousness. Naturally, this research can be carried out in different ways. One -refleksiya forms, methods and consequences of socialization is carried out in a bilingual environment. As we are interested in the aspect of the hermeneutical question of bilingualism are associated with "intuitive presence" with "thinking - in –being. "When the subject is understood and interpreted within them reality. In this case, the language itself is an integral part of this reality serving specific historical form, it takes the form idiolect characteristic of a layer group class.

Therefore hermeneutic philosophy. It is only interested in being that "scoop" language "they uhvachena", and the rest is taken out of the brackets. Language, therefore, is an a priori condition of all awareness. Therefore, in the strict sense, we can only deal with the universe that "we have said," and with a potential space constructed by the fact that "more can be said." Language within hermeneutic approach serves as a means of gaining "experience of the world."

Thus, speaking about the cultural and hermeneutical aspects of bilingualism, you should consider the following:

- the language of a certain effect on people's thinking and, therefore, people who speak different languages, different classify their experiences and different perceptions of the world;

- semantic meaning of any word conditioned by culture, which is associated with the language, which is why any verbal statement is a kind of "code", "code", which is to be cracked within a given culture, and in accordance with the rules p Associated language . Interference in this case, often associated with bilingualism, breaks decoding, confusing the senses and giving rise to incorrect interpretations;

- each culture has inherent peculiarity that is generated or determined by the language of the culture. Therefore, bilingualism is productive in so far as respects the principle of equality of languages and cultures.

In our time, the survival of humanity depends on the formation of world culture, combines the distinctive values of national cultures with universal. The basis of such a union can serve the ideals of sustainable development of society.

Movement to "begin our eyesnoosphere "Civilization is impossible without attention to the linguistic culture of the world community, the preservation of linguistic diversity and a reasonable spread of bilingualism.

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The ancient practicies: ancient archaic Mesopotamian tablets

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Abstract

Textual analysis has shown that administrative accounting of mixed grain products occasionally employed, in the totals, derived numerical ŠE systems that were different from the notations normally associated with the products listed in the tablet. In a number of instances, the most common adoption of the Š notation to indicate grain in general is replaced by the use of several specific derived grain capacity systems. One main reason for such practices could be the necessity to identify in the total, by adopting the appropriate numerical notation, the basic grain product used for the production of the different derived products listed and sub-totaled in the tablets. Another peculiarity in archaic scribal administrative practices can be found in the texts which adopt mixed notations in totals combining different grain products. The use of one numerical notation in totaling two different grain products, qualifying a single number sign with recourse to some member of the other numerical notation, can be easily explained as a means to simplify the recording of the accounts, at the same time indicating the presence of the two different products. More important for understanding the administrative practices in the archaic period is the apparent presence, at least in one text, of an account based on the "weighted mean" calculations. Use of the "weighted mean" or any other numerical mean, may imply the development of the concept of "statistics" and their employment in the administrative statement of accounting. It is worth noting that the use of statistics in town/state administration makes sense, expecially if its purpose is to calculate budget accounts for future expenditures based on the "mean" expenditures of past periods. It seems we may be able to trace such practices, which were certainly common in later periods, back as early as in the Uruk III/Jemdet Nasr period.

Keywords: Mesopotamian tablets, ancient langauge, historical texts, Oriental Studies.

In the second half of the IV th BC. in Mesopotamia there is the appearance of the first clear signs of civilization. Began to emerge of the city, surrounded by walls, with the royal palace, the temples of the gods, artisan quarters. There was writing. Civilization lasted for about 25 centuries, beginning with the establishment of the script and ending with the conquest of Babylon by the Persians in 539 BC

Wilkinson is the beginning of civilization Mesopotamsekoy the time before 3000 BC End of civilization it relates to 1500 BC.

Mesopotamian civilization located on the flat region between Tiger and Euphrates in their middle and lower reaches. From the north and east of Mesopotamia bordering the outlying hills of the Armenian and Iranian plateau, bordered on the west with the Syrian steppe and semi-deserts of Arabia, to the south it is washed by the Persian Gulf. Now almost the entire territory, which was ancient Mesopotamia, coincides with the territory of the State of Iraq.

Mesopotamian civilization includes Sumer, Babylon, Assyria, Mittani. Quigley relates Mesopotamian civilization civilization Eastern Hemisphere, related to each other and genetically cult. Mesopotamian civilization is also called Civilization of Mesopotamia, Mesopotamia. Also Mesopotamia, and Mesopotamia. Some authors attribute this ancient civilization to the civilizations of the Eastern Hemisphere, were near the tectonic faults. This dangerous proximity has left its mark on the development of the Mesopotamian civilization, making it a dynamic, actively responding to changes in the surrounding world. Mesopotamian civilization was near tectonic fault that caused the activity of cultural forms, states and civilizations, constantly compete and successive. Such as socio-dynamic characteristics differed and other historical civilization, which developed near the tectonic faults.

Unlike other civilizations of Mesopotamia is an open state. Through Mesopotamia were many trade routes. Mesopotamia is constantly expanding, new cities involved, while other civilizations were more closed. There appeared: the potter's wheel, the wheel, metallurgy bronze and iron chariots, and new forms of writing. Farmers settled in Mesopotamia 8 millennium BC. Gradually they learned to drain the wetlands.

One community could not deal with such works, and has been the need to unite the community under the supervision of a single state. For the first time it occurs in Mesopotamia (the Tigris river, the river Euphrates), Egypt (Nile river) in the late 4th - early 3rd millennium BC. Later, the state occur in India and China, these civilizations were called river. Mesopotamia was rich grain. Residents changed the grain on the missing items in the household. Clay replaced the stone and wood. People have written on clay tablets. At the end of the 4th millennium BC in southern Mesopotamia, Sumer emerged the state.

Sumerian-akkadoyazychnoe population of Lower Mesopotamia (the ancestors of the Babylonians), and the population of the Middle akkadoyazychnoe Tiger (Assyrian ancestors) saw themselves as a single bilingual superethnos. People do have a common self superethnos Sumerian Sang-ngiga, in Akkadian - tsalmat kakkadi: in translation "blackheads".

Commonality "Blackface", the ancient Mesopotamians, steel ethnocultural community, the same for all of the Mesopotamian civilizations, native Mesopotamian civilization. Commonality "Blackface" distinguish himself not on political criteria (they are not often combined within a single power), and on civilization. Community members and labor who supported the cult of the Sumerian-Akkadian deities and believes his main patron of the community is one of them, speaking in Sumerian and Akkadian languages and the Sumerian-Akkadian cuneiform, referred to as "blackheads". In the introduction to his Laws of Hammurabi, who ruled at one time in the whole of Mesopotamia, he declared himself the ruler and protector of "the Blackheads" and then lists a number of cities subject to him. This list includes only those towns that inhabited the Sumerian-Akkadians. Hammurabi allocates Sumerian-Akkadian ethnic ritual area and only his views as "his" and his other possessions does not even mention.

Mesopotamian culture, the culture of the peoples who inhabited in ancient times, in the 4-1 millennium BC, Mesopotamia (modern Iraq) -. Sumerians and Akkadians, Babylonians and Assyrians, to create the largest state - Sumer, Akkad, Babylonia and Assyria, characterized by a relatively high level of science, literature and art, on the one hand, and the predominance of religious ideology - on the other.

The oldest city of the Mesopotamian civilization is considered to be Sumerian Ur, the heyday of which some belong to 3800-3700 BC. Slightly younger than his ancient Sumerian Uruk Shuruppak.

The Sumerians built the first step pyramid in the world. They are the authors of the ancient calendar, prescription directory, library catalog. They were the first to astronomical observations.

The most significant contribution of ancient Sumer to the world culture is the "Epic of Gilgamesh" ("He who has seen everything"). It was written in cuneiform. It is the oldest on earth epic.

In the 2nd millennium BC in Mesopotamia increases the value of Babylon, ruled by King Hammurabi. XXVIII in BC. - Kish became the center of the Sumerian civilization. XXVII in BC. - Weakening of Kish, governor of the city of Uruk - Gilgamesh reflects threatened by Kish and trashes his army. Kish is attached to the possessions of Uruk and Uruk became the center of the Sumerian civilization. XXVI in BC. the weakening of Uruk. Leading center of Sumerian civilization for a century becomes the city of Ur

XXIV in BC. the city of Lagash reaches the highest political power with the king Eannatume. Eanntatum reorganize the army, it introduces a new combat postoroenie. Relying on a reformed army Eannatum subordinate its power most of Sumer and making a successful campaign against Elam, defeating a number of Elamite tribes. Needing more funds to carry out such a large-scale policy Eannatum introduce levies and duties on temple lands. After the death of Eannatuma start riots instigated by the priesthood. As a result of unrest came to power Urukagina.

2318-2312 BC - Urukagina board. To restore the deteriorating relations with the priesthood Urukagina conducting a series of reforms. It stops the absorption of state temple lands, reduced tax revenues and duties. Urukagina conducting a series of liberal nature of the reforms that have improved the situation, not only priests, but also ordinary people. In the history of Mesopotamia Urukagina he entered as the first social reformer.

2318 BC - Dependent on the city of Lagash Umma declares war on him. Ruler Ummah Lugal-Zage-Si defeated army of Lagash, Lagash devastated, burned his palaces. For a short time he became the leader of the Umma city united Sumer until it was defeated by the northern kingdom of Akkad, which assumed supremacy over all Sumer.

XXIII in BC. Association of the Sumerian and Akkadian states Akkadian king Sargon I. XXI century BC - an invasion from the east and the west, numerous tribes Elamites and the Amorites. The disappearance of the Sumerians as a people from the political arena (now the authors of biblical legends do not know anything about its existence).

XIX-XVIII centuries. BC. - the rise of the new kingdom with its capital in Babylon, near the present Baghdad, led by the kings of Dynasty amorityanskoy. Combining Hammurabi in Mesopotamia and Syria.

XVI century. BC. - occurrence in the upper reaches of the Tigris Assyrian kingdom to the major cities of Assur and Nineveh - the capital of the Nina and Babylon.

From the 14th to 7th century BC in Mesopotamia, Assyria enhanced. Following established in Mesopotamia the Neo-Babylonian state.

743-735 years. BC. - Nabonassar reign. The beginning of regular astronomical observations.

729 BC - capture of Babylon by the Assyrian king Tiglath-Pileser III.

680-669 BC - the reign of Assyrian King Esarhaddon.

538 BC - Persian King Cyrus captures Babylon and Assyria.

336 BC - Alexander the Great conquering Mesopotamia. After his death, it becomes one of the areas of the Hellenistic Seleucid Empire.

II c. BC. - Babylon is already dead and a city lies in ruins.

I c. BC. - the last extant cuneiform tablets.

Akkadtsy.V historic time all of Mesopotamia was populated by peoples who spoke the languages of the Semitic family. These languages are spoken by the Akkadians in the III millennium BC., Succeeded him Babylonians (two groups that lived originally in Lower Mesopotamia) and Central Assyrians of Mesopotamia. All three of these people are united on the principle of linguistic (which turned out to be the most appropriate), entitled "Akkadians". Akkadian element played an important role throughout the long history of Mesopotamia. At the turn of III-II thousand BC. Akkadians fully assimilated the Sumerians. Mesopotamia was divided into the Akkadians and Sumerians, Lower Mesopotamia was divided into Sumerian and Akkadian north south. Sumerian was all "Blackface" "dead" language

learning and ritual. Lower Mesopotamia kept the name "Sumer and Akkad"

Amorei. Semitskim people who have left an imprint on the country, were the Amorites, which gradually began to penetrate into Mesopotamia at the beginning of the III millennium BC. Soon they created some powerful dynasties, among them - I Babel, the most famous of which was the ruler Hammurabi.

Aramei.V end II thousand BC. came another Semitic people, the Aramaeans, who for five centuries were a constant threat to the western borders of Assyria. One of the branches of the Aramaeans, Chaldeans, came to play such an important role in the South, which has become synonymous with the late Chaldean Babylonia. In the end, the Aramaic language as commonly understood spread throughout the ancient Near East, from Persia and Anatolia to Syria, Palestine and even Egypt. That Aramaic was the language of administration and commerce. Aramaeans, like the Amorites, came to Mesopotamia through Syria, they occurred, in all likelihood, from North Arabia. It is also possible that this way before using the Akkadians, the first known peoples of Mesopotamia. Among the indigenous population of the valley of the Semites was not that established for the Lower Mesopotamia, where predecessors Akkadians were the Sumerians. Outside of Sumer, in central Mesopotamia, and then to the north, traces of other ethnic groups.

Vavilonyane.Vo 2 millennium BC in Mesopotamia increases the value of Babylon, ruled by King Hammurabi. By this time, the Maritime completely merged with the Babylonians, so that in the I millennium BC. it was already just about the Assyrians and Babylonians. The last traces of the former territorial, genetic and cultural differences between the Sumerian and Akkadian north-south Lower Mesopotamia permanently erased and forgotten.

Iran, the founders of the dynasty, which replaced the I Babel. They lived in the south to the last quarter of the II millennium BC., But in the texts of the III millennium BC. not mentioned. Classical writers mention them by name kosseev, while they were living in Iran, where once, apparently, came to Babylonia.

XXIV in BC. Lagash city reaches the highest political power with the king Eannatume. Eanntatum reorganize the army, it introduces a new

combat postoroenie. Relying on a reformed army Eannatum subordinate its power most of Sumer and making a successful campaign against Elam, defeating a number of Elamite tribes. Needing more funds to carry out such a large-scale policy Eannatum introduce levies and duties on temple lands. After the death of Eannatuma start riots instigated by the priesthood. As a result of unrest came to power Uruinimgina.2318-2312 BC - Urukagina board. To restore the deteriorating relations with the priesthood Urukagina conducting a series of reforms. It stops the absorption of state temple lands, reduced tax revenues and duties. Urukagina conducting a series of liberal nature of the reforms that have improved the situation, not only priests, but also ordinary people. In the history of Mesopotamia Urukagina he entered as the first social reformator. 2318 BC - Dependent on the city of Lagash Umma declares war on him. Ruler Ummah Lugal-Zage-Si defeated army of Lagash, Lagash devastated burned his palaces. For a short time he became the leader of the Umma city united Sumer until it was defeated by the northern kingdom of Akkad, which assumed supremacy over all Sumer.

XXVII in BC. - Weakening of Kish, governor of the city of Uruk - Gilgamesh reflects threatened by Kish and trashes his army. Kish is attached to the possessions of Uruk and Uruk became the center of the Sumerian tsivilizatsii.XXVI in. BC. - the weakening of Uruk. Leading center of Sumerian civilization for a century becomes the city of Ur

Hurrity.Vazhnuyu role in inter-regional relations played Hurrians. Mentions about their appearance in the North Central Mesopotamia refer to the end of III millennium BC. By mid-II thousand BC. they are densely populated area of modern Kirkuk (where information about them are found in the cities Arrapha and Nuzi), the valley of the Middle Euphrates and the eastern part of Anatolia; Hurrian colonies arose in Syria and Palestine. Initially, the ethnic group of the Hurrians, lived in Van Lake area near the pre-Indo-Armenian population, related hurrity Urartu. Perhaps hurrity - chief, and it is possible that the original ethnic element dosemitskoy Assyria.

Sumerian-Akkadians.
At the end of III thousand BC. with the kings of Ur III blackheads developed their own political and territorial concept. Since that time, it was believed that the Sumerian-Akkadian area forms a strong territorial unity - a country "Sumer and Akkad," which the gods intended to exist under the

same authority as a special realm. War between the various kingdoms of Mesopotamia fragmented and changing the country's political center is now understood not as a conventional confrontation between the different states, as well as "Sumer-Akkad and" single transition state of the kingdom from one dynasty to another. Since the XVIII century. BC. and before sunset Mesopotamian civilization 'Sumer and Akkad, "the capital of the kingdom of Babylon was almost invariably, therefore, talking about the events of the middle of the II-I millennium BC. Many authors call it the kingdom of Babylon,

Shumery.Dvureche was rich grain. Residents changed the grain on the missing items in the household. Clay replaced the stone and wood. People have written on clay tablets. At the end of the 4th millennium BC in southern Mesopotamia, Sumer emerged the state. The Sumerians are in many respects one of the most important and at the same time mysterious peoples in the history of mankind. They laid the foundation of civilization in Mesopotamia. The Sumerians left an important mark on the culture of Mesopotamia - in religion and literature, law and management, science and technology. It Sumerians world owes the invention of writing. By the end of III millennium BC. Sumerians lost their ethnic and political importance. By mid-II thousand BC. "Blackface" divided itself already for three people: the Assyrians, Akkadians (Babylonians), Primorye - the descendants of the Sumerians extreme south of Mesopotamia,

Elamityane.Obitali in southwestern Iran, their main city was Susa. Since the days of the early Sumerians until the fall of Assyria elamityane occupied a prominent political and economic place in Mesopotamian history. Their language is written middle column trilingual inscriptions of Persia

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A classical original letter remain in the archives, historical Epistemology and the Origins of Writing

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Abstract

Given the great variety of non-linguistic structures, functions, and techniques of knowledge representation discussed here, it no longer makes sense to speak about some presumed unified origins, or linear development of writing. The term "origins of writing" is related to historical developments in huge geographical areas over a time-span of some 2000 years. Already the comparatively small region of the Near East from which I took my examples shows an enormous richness of different developments, which all contributed to the emergence of writing. If one takes into account developments in such different settings as those of Egypt, China or Mesoamerica, the complexity of different developments is increased even more. This brings me back to the problem of monogenesis or polygenesis of writing that I raised at the beginning of the present paper. Whatever the eventual solution might be to this problem, it has to take into account the quite different ways writing in one culture may influence the emergence of writing in others. Even if we accept the monogenesis hypothesis, the complexity of the historical emergence and development of writing will not be significantly reduced. Proto-Elamite did not developed in the same way under the influence of proto-cuneiform as did Hittite or Minoan writing under the influence of cuneiform, or Japanese writing under the influence of Chinese, to say nothing of developments such as the emergence of the Indus script, of Chinese itself, or of Maya writing, which cannot easily be related to models of monogenesis and diffusion. Even the final outcome of the development, that is, the developed system of real writing,

can be quite different in different cultures, depending on the different structures of the languages that are finally represented. This historical variety should be kept in mind when we compare semiotic developments across many cultures. In fact, due to its historical variety, questions relating to the development of early writing systems will probably only be resolved through the cooperation of specialists from different fields.

Keywords: classical original letter, archives, historical Epistemology, the Origins of Writin.

First of all, I must draw attention to the fact that I do not intend to offer a theory istoriopisa-tion, because I do not think I can offer some unique his theory of general or historical epistemology in particular. Anyway, we can not offer any acceptable theory. Rather, this book provides a certain set of theoretical reflections about the historical epistemology - namely, the issue of the boundaries and conditions of historical knowledge. These theoretical considerations have formed during the consideration of specific examples, and the result is to be found in the general theoretical positions, which will be offered in this book, but not in the coverage of specific examples. To a lesser extent, my goal is to contribute to the philosophical examination of epistemological issues; rather, it is to encourage (or to call again) practicing historians, and especially (but not only) beginners - refer to the epistemological aspect of their work. I keep coming back to this problem in different ways, and I hope in this way to stimulate the reader's own thoughts. Moreover, I hope that the reader will take the theoretical position that are offered in the book, and apply them to their own practice reading and writing stories.

In the introduction, I reflect on successful and unsuccessful cases of epistemological practice, drawing my prima preface to the Russian edition of the so-called "new" cultural history, which has recently been playing a dominant role in the professional writing of history in the United States. In Chapter I, «Memory», devoted to the problems indicated in the introduction. Two parts in it are devoted to a critical analysis of the frequently voiced declarations that history is simply a form of memory. Paragraph 1, "History of memory, history without memory", just criticizing this assumption, but at the same time it proves that without "memory" can not do without. Added "identity" In paragraph 2, "History, Memory, Identity", the specified binomu. The chapter discusses the question of what the current generation of identity became both problematic and highly valued category

in American culture, as well as in any other. Identity is closely linked with memory and they both have a complex attitude to history. Chapter II, «A narrative and cognition", addressed to the cognitive aspect of the historical narrative. Paragraph 1 of this chapter, "Does the narrative own cognitive value" begins with a thesis Louis Mink that might identify "conceptual assumptions" built into the narrative. Section 2, "Narrative and four tasks of history", examines the cognitive side operation historian historians examining four tasks: description (descriptions), explanation, reasoning, or justification, and interpretation. Chapter III, «Fragmentation" split faces the historical research field, which originated within the limits of academic historians. This fragmentation appeared because It faces the cognitive aspect of historical narrative. Paragraph 1 of this chapter, "Does the narrative own cognitive value" begins with a thesis Louis Mink that might identify "conceptual assumptions" built into the narrative. Section 2, "Narrative and four tasks of history", examines the cognitive side operation historian historians examining four tasks: description (descriptions), explanation, reasoning, or justification, and interpretation. Chapter III, «Fragmentation" split faces the historical research field, which originated within the limits of academic historians. This fragmentation appeared because It faces the cognitive aspect of historical narrative. Paragraph of this chapter, "Does the narrative own cognitive value" begins with a thesis Louis Mink that might identify "conceptual assumptions" built into the narrative. Section, "Narrative and four tasks of history", examines the cognitive side operation historian historians examining four tasks: description (descriptions), explanation, reasoning, or justification, and interpretation. Chapter III, «Fragmentation" split faces the historical research field, which originated within the limits of academic historians.

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ademic historians. This fragmentation appeared because arose and came into conflict with each other a variety of interpretive perspectives. Indeed, it seems that fragmentation is an inevitable consequence of interpreting the nature of historical research and historical description. My position is that epistemologically responsible historiography should, rather, to keep pace with such fragmentation.

In Section 1 of Chapter III, «Fragmentation and future historians: Reflections on the work of Peter Novick" This noble dream "," the problem of fragmentation of stories in the footsteps of the last part of the famous book by Peter Novick, published in 1988, where he describes the American historical profession in which at the time when he wrote his work, there was "no king", ie. e. was the dominant consensus. Paragraph, "" Grand narrative "and the discipline of history," is a much longer and more complicated, but I hope that it will reimburse the attention that the reader will give him. It proposes a number of distinctions and perspectives that are very important for those who want to understand the nature of historiographical connectivity. This section also examines the historian choices that appear then, When it rejected the idea of the existence of universal history. Despite the obvious diversity of interpretive perspectives applied to the historical past, remains steady recovery connectivity («recoherentization») history. In Chapter IV of "Connectivity", consisting of one paragraph, "Connectivity and inconsistencies in historical studies from the school" Annals "to new cultural history", I will explore this trend. In the center of the head - the most influential school of historical research and historiography of the second half of the XX century - French school "Annals". These masters of the school, Lucien Febvre and Fernand remains steady recovery connectivity («recoherentization») history. In Chapter IV of "Connectivity", consisting of one paragraph, "Connectivity and inconsistencies in historical studies from the school" Annals "to new cultural history", I will explore this trend. In the center of the head - the most influential school of historical research and historiography of the second half of the XX century - French school "Annals". These masters of the school, Lucien Febvre and Fernand remains steady recovery connectivity («recoherentization») history. In Chapter IV of "Connectivity", consisting of one paragraph, "Connectivity and inconsistencies in historical studies from the school" Annals "to new cultural history", I will explore this trend. In the center of the head - the most influential school of historical research and historiography of the second half of the XX century - French school "Annals". These masters

of the school, Lucien Febvre and Fernand In the center of the head - the most influential school of historical research and historiography of the second half of the XX century - French school "Annals". These masters of the school, Lucien Febvre and Fernand In the center of the head - the most influential school of historical research and historiography of the second half of the XX century - French school "Annals". These masters of the school, Lucien Febvre and Fernand.

Braudel wanted to write a "total history" (or, as one called it Febvre, "totalitarian history"). Their efforts failed. Subsequently, a new generation of historians, is closely associated with the school "Annals" invented "new cultural history". These historians are more eager to write a total history, because they are well aware that the past can be written much more than what ever possible to put into one, 'total' view of history. Yet they turn to the connection - imposed connectivity rationale which they find in Thomas Kuhn's idea that scientific disciplines are usually combined commitment of all competent investigators to only "paradigm", or model, of scientific research.

Chapter V refers to two interrelated themes - "The objectivity and reasoning" in history. Paragraph 1 - "The objectivity of historians" - briefly discussed widely discussed problem of objectivity. Here it is proved that objectivity is a very complex idea. At its base, there is no single value, but rather, as assumed in the chapter, it has four of them - different though interrelated constituting objectivity in its absolute, summarily, dialectic and procedural ways. All four sense of objectivity are essential for the historical work: they constitute a sort of "Factor X», which allows to study the history, and not mere propaganda. In paragraph 2, "The problem of historical epistemology: they knew that the neighbors of Thomas Jefferson and Sally Heh Minges?" (Co-authors S. Shepard and F. Honenberger), raises the problem, "Incomplete data" problem. One way to deal with incomplete data is to take the position of agnosticism; not make any statements about the past, if you can not be quite sure of their truth. But, following this strategy, historians could offer the reader only "scattered fragments of thumb", as noted by historian and theorist of the history of the XIX century IG Droysen. In order to write any decent job in history in general, historians have to talk.

The title of Chapter VI, «Against the fashion of the day," speaks for itself (although it can be said that much of the rest of this book also questions

the current vogue). Paragraph 1, "Against the spontaneity (not too much we expect from the story?)", Draws attention to the unreasonable, ill-conceived, even presumptuous nature of the assumption that the historian can and should strive to recreate the experience of people of the past in its direct immediacy Foreword. Submission to the Russian reader is the debut book by American historian Allan Me Gill on Russian intellectual scene. A. Me-Gill (1947. P), a history professor at the University of Virginia (USA), a specialist in the history of ideas and historical theory, a major representative of intellectual history. Author of famous works, "The prophets of postmodernism: Nietzsche, Heidegger, Foucault and Derrida" (1985); "Karl Marx: the burden of motive" (2002), as well as several works on the theory of history. His book "historical epistemology" was published in the US in 2007, the publishing house of the University of Chicago, in the same year it goes in China, published by Peking University, and in Russia. It is noteworthy that the author offered his manuscript for publication in these "postmarkistskih" he stressed countries. According to him, interest in the history, Megill drew attention to the fact that first of all his work is addressed to budding historians, students and graduate students, neophytes, and to all who are interested in the methodological problems of the historian's work, "... this book is intended for as yet uninitiated, it is - an introduction to the problems that are relevant today, "- he writes in the" Introduction ". Megill argues that, in the words of the famous Russian historian, "is thought by historians." But, unlike from his Russian counterpart, Koposov NE As historians think.

The doubts the possibility to give a more or less clear-cut answer to this question. "Of course, to find out exactly what historians really think - or think - about such matters, it would be necessary to do a research project of exceptional complexity, and the results would be problematic due to the fact that historians do not always think clearly, or at all I do not think about the problems that are theoretically oriented, "- he writes. Given the destination and purpose of the publication, translators of the book tried in his notes as clearly as possible to explain the essence of the author cited terms and concepts, stories little known historical events, the meaning of metaphors, often in circulation only in American culture recently. It also influenced the choice of the translation of the concept, the basic idea of which was "set on the reader", on the readability of the text. When you save links to English-language or other reducible A. Megillah edition, we are simultaneously sending and gave to the Russian edition of texts cited

them to the reader, if necessary, it would be easy to find him interested Work1. In addition, we found it necessary to briefly introduce the neophyte reader to the problems and the main stages of the development of historical epistemology.

The term "epistemology", where emphasis is placed on the first part - "episteme" means the doctrine of solid knowledge, unlike gnoseology where accented "state "- a word teaching. Both terms have the ancient Greek origin, but the first one has become widespread in the English-speaking scientific diskurse1. For a long time it was decided to treat the epistemology as a general theory of knowledge and epistemology - as a theory of scientific knowledge. In recent years the national philosophy is commonly understood under epistemology "area traditionally philosophical studies, which are the subject of analysis problems of the nature, background and evolution of knowledge (including scientific) knowledge about the questions regarding to the validity and conditions of its truth. Thus, epistemology - is virtually the same as the theory of knowledge, ie, philosophical concept, philosophical theory of knowledge "In its most general form, depending on the objectives of the study, epistemology is divided into standard (traditional). Identification standards and norms of the cognitive process, aimed at its improvement, and the descriptive ~ description and study of real cognitive process. In the first half of the XX century normative epistemology implement various programs of empiricism and rationalism, and descriptive appealed to psychologism, naturalism, evolutionism. As a result of the ensuing discussion, gradually formed a number relative to independent directions of epistemology of the XX century: evolutionary, has the purpose of research of biological prerequisite knowledge of phylogeny and explanation of the learning process on the basis of the theory of evolution, developed in biology (has 2 values: a study of the evolution of the knowledge of authorities and cognition, K. Lorenz, H. Follmer, R. Riedl, etc .; growth model knowledge and the development of scientific knowledge - K Popper, S. Toulmin, Kuhn et al). genetic, analyzing the specifics of the cognitive structure of the human intellect in its individual development (Piaget, R. García et al.); naturalistic, exploring and explaining human cognition in ontogenesis, on the basis of methodological ideas of psychology, natural science and ontology (.Quine etc.)[2].; analytical, based on the Anglo-Saxon analytical philosophy, different gain focus: 1) on the logic of language study (Bertrand Russell, Ludwig Wittgenstein, M. Schlick, the Vienna Circle, etc.), ordinary language philosophy (late

Ludwig Wittgenstein, John. Austin, P. Strawson, etc.), philosophy of science, where knowledge was investigated the way it is fixed in language (D. Davidson, B. Stroud, etc.) for analysis of biological and psychological mechanisms of formation, processing, and obtaining knowledge; on analysis propositional and procedural knowledge, etc. (G. Feigl, X. Putnam, J. Searle et al.). Computer-based research and adaptation to solving the problems of knowledge of different models of information processing (Taggard P. et al.), social, studies the knowledge in terms of values, traditions and forms of communication, and so forth. (D. Bloor, S. Fuller, E . Goldman).

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Cognitive and pragmatic peculiarities of the category of case in the languages belonging to different language systems

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Abstract

The article deals with the semantic changes in the application of the category of case in the languages belonging to different language systems. The studies evidence that the cognitive aspects influence the choice of corresponding grammatical means while transmitting the information.There is no direct correspondence, equivalency among the cases used in languages belonging to different languages. The words with case suffixes create relations with other words in the sentence. The case is defined depending on the peculiarities of these relations. Difference in the relations to the space in different languages influences the content of the information, because the suffix of case adds grammatical meaning to the lexical meaning of the word. The speedy movement of modern linguistics towards semantics catches the attention. The main function of language relies on semantics and serves the aim of turning the intercourse into reality. There is no intercourse without meaning and content. In some issues the traditional grammars find it difficult to clarify different issues or there are contradictions in their explanations in which we do not find concise answers. The said does not cross out the merits of the traditional grammar in the development of linguistics. On the contrary, it shows that by basing on its results and achievements it creates grounds for the transfer of the researches to functional and semantic fields. Though the category of case, which takes an exceptional place among the grammatical cases of noun, could draw the attention to itself in XX century, the tangled issues connected with it have not yet found their solution in the second decade of XXI century.

Key words: case, cognitional, pragmatics, communicativeness, context, lexical meaning, grammatical meaning

Morphology is engaged in the study of words and word-forms. Nevertheless, the scholars raise the problems of morphology and disputable issues to syntactic and semantic level and look for their answers not in morphology, but in much higher language levels. Its reason is to associate it with the transformation of the subject of morphology and its research object to a unit of a higher level.The research object of the grammatical category of case is to determine different cases, their grammatical indicators, word-forms, which adopt these indicators by merging or combining with them, and word- forms built due to the change of the lexical unit after declension. Depending on the system of the language, the word-forms are built differently. In agglutinative languages a word-form consists of a root plus an affix, as well as of a root or a unit combined with some postpositions. In languages belonging to other systems suffixes, prefixes, flections, prepositions and postpositions take part in the formation of word-forms.

If it is necessary to work with the components of the paradigm built on a concrete word, (for instance, "çiçek"), why do we attract "çiçeyin etri", çiçeyin leçeyi", "çiçeye baxmaq", "çiçeyi dermek", "çiçekde axtarmaq", çiçekden almaq" and other word combinations to the explanation of this category? These combinations are the units of syntax.If such combinations are considered to be the units of the category of case, then this category is a syntactical category and cannot be called a grammatical category of noun, because there is not such a notion of "noun" in syntax.

Methodology

Grammatical categories serve different goals. The category of number solves the problem whether the two-member object is a singular or plural noun. In Azerbaijani language this grammatical category has only one indicator. The noun expresses plurality with the addition of the suffix of plurality, for instance: beş qaşıq, üç inek, dörd bardaq are word combinations, but qaşıqlar, inekler, bardaqlar are words to which plural endings have been added. In word-forms created with the addition of the suffix of the category of case of the noun pluralization of nominative or lexical and grammatical meanings take place. It is easy to explain the pluralization of lexical and grammatical meanings, that is, there emerges the notion of plurality of the object. Concreteness is characteristic for the combinations like iki qaşıq, üç qaşıq. Explanation of the new meaning created with the

pluralization of lexical and grammatical meanings of each word-form as qaşıq, qaşığın, qaşığa, qaşığı, qaşıqda, qaşıqdan creates only disputable moments if only word-forms are relied on. Explanation of the pluralization of lexical and grammatical meanings is simple, that is, there emerges the notion of plurality of the object. Concreteness for such word combinations like iki qaşıq, üç qaşıq is characteristic. Explanation of the lexical and grammatical meanings of each word-form likeqaşıq, qaşığın, qaşığa, qaşığı, qaşıqda, qaşıqdan creates only disputable moments in reference to these word-forms. Explanation of such moments demands to appeal to syntactical level. As a result, there emerges the necessity of a merge with another word. If the second word also adopts a grammatical means, there emerges a change in the general meaning of the combination, for instance, evden çıxmaq - evden çıxıram - evden çıxdım -evden çıxmışam - evden çıxacağam - evden çıxaram - evden çıxırdım -evden çıxmışdım.The factor of time creates different meanings in relation to space. In the Azerbaijani linguistics, as well as in Turkology, the cases of yönlük, yerlik ve çıxışlıq are called cases expressing space. The influence of cognitive and pragmatic features becomes conspicuous in the process of usage of these cases.

There are different views concerning the division of cases of the noun into grammatical and spatial. We must note that this conditional division of the cases is useful for the explanation of some cases. Nevertheless, remerge of the members of the paradigm of the grammatical category into grammatical and non-grammatical (spatial) leads to misunderstanding"[1].

The spatial imaginations of the language scene of the world created different number of means in the consciousness of the bearers of different languages for the expression of space. The languages differ not only in grammar and vocabulary, but also in certain multitude of meanings due to the inclusion of words into lexical-grammatical frames. The language scene of the world is formed due to the semantic idiosyncrasy of a concrete language for the bearers of the language. Comprehension of the objective reality by the bearers of the language also plays its own role. Language behaviour reflects the culture more than the extralinguistic behaviour. By proceeding from such a fact we can say that cultural distinguishing signs take place in the forms of the language. It is connected with the fact that the language behaviour develops under the influence of culture. The language signs which function as cultural markers, have always attracted the attention of scholars. These markers reflect some features of the people

who are the bearers of the language. It is not meaning, but the cultural content distinguished with its direction and character, that stands behind the language sign as a cultural symbol. The studies of the symbolic signs of the culture are not yet completely related to the language forms. Cultural lexical markers form an exception in it. The scholars are interested in the visual aspects of the culture that is, in archaeological-artifacts, ancient monuments, ancient articles, eccentric behaviors, exotic dishes, interesting ceremonies, mysterious traditions, unexplainable behaviors, etc. Language is the incarnation of the collective consciousness of the bearers of culture in the form of signs and functions as its social symbol.

The place of articles within the space is observed by taking into account the geographical reality. In the language of the American Indians the place of the article on the table is shown on the model "from the centre of the table towards the East". At this moment the Chinese use the expressions "in the East of the table", " in the West of the table", "in the south of the table", " in the North of the table"[2]. In the language of the Australian aborigines they use such expressions as "What is there on the northern wall of your room?, "your southern knee".In order to show the place of the articles there are such expressions as "in the direction of the mountain", "in the direction of the ocean" in Hawaii[3].

A number of expressions formed under the influence of the traditions of the Orient are encountered in the Russian language, too. For instance, "восточное окно", "северная комната", "западное крыло дома", "южная часть храма", etc.

In the majority of languages, including Russian, as well as in Azerbaijani, the place of the articles is determined in relation to each other on the space. This special locativeness, which expresses the relation of space, is the location of the articles. In this case one of the articles plays the role of locum. The place of other articles is determined in relation to that. L.N.Fedoseva determines different localization places due to the comparison of the article with the locum. The division, which she determined, has found its confirmation in the Azerbaijani language, too.In this division the article is on the locum (stulun üstünde - на стуле, pencerede -на окне, divarda -на стене), in vertical direction in comparison with the locum(ağacın altında -под деревом, evin üstünde - над домам, günbezin altında - под куполом), in horizontal position in comparison with the locum(destenin qabağında -впереди отряда, tikilinin arxasında -позади

строения, (binanın yan terefinde -сбоку от здания),whether the locum is far or near the article (mekteble yanaşı/mektebin yanında - рядом со школой, dayanacağa yaxın -недалеко от остановки, maşının yaxınlığında-вблизи машины), whether the article is on the right or left of the locum (çadırdan sağda - справа от палатки, qarajdan solda -слева от гаража), whether it is within the boundaries of locum or outside of it (pencereden qırağda -за окном, otağın içinde -внутри комнаты, binanın çolünde -снаружи здания), whether it is at a concrete distance from lo-cum mesafede (quyudan iki addımlıqda - в двух шагах от колодца, yoldan üç addımlıqda -в трех метрах от дороги, şeherin on beş kilometrliyinde -в пятнадцати километрах от города), whether it occupies a certain posi-tion in relation to to locum (çayın ortasında -посредине реки, tonqalların arasında -между кострами, stolların arasında - меж столов)4.

Diversity of verbs with prepositions, which expresses the direction of the movement, their specific combination with the words governing them, confirms that for the Russian manner of thinking spatial dynamic parame-ters are considerably important. This fact, as well as the reflection of dis-creteness of space in the consciousness of the language bearers confirms the existence of a relation between the size of the country and the impliciticy.

The language scene of the world is a static, relatively stable, impersonal structure. Language occupies a standard position for all the bearers of the language. In comparison with the culture it is not liable to sudden changes. Word combination is a unit of syntax. The case as a grammatical category clarifies the relations between the two words. These words may be nouns and verbs. As the case expresses the relations, its ethno-culturological fea-tures are significant, because the relation of a word to another one is di-rectly connected with the reality of events. Gaining the quality of an ethno-culturological factor has been formed as a result of the world outlook of the ethnos, its mode of life, manner of thinking, certain historical processes, stylistic and areal features inherent to speech. Their determination within the frames of a grammatical category is not naturally a simple process. But on the background of the semantics of those words and the semantics which has emerged on background of their relations help to disclose these features. Thus, in all the cases the intercultural context becomes evident with the help of meanings. The role of the grammatical categories in it is

determined with the addition of the grammatical meaning to semantics, in general.

In the word-combination "evden çıxmaq" the second part is a verb. The word "ev", to which the suffix of prepositional case has been added, is associated with a word expressing movement. In this combination "ev" expresses the function of space and the starting point of the action. The word combinations "to leave home" in English, "выходить из дома" in Russian are equivalents of "evden çıxmaq". "Çıxmaq" means "depart from the starting point". It is well known that man comprehends the meaning of the word "ev" (home) as a closed space. Cognitive mechanism will denote the action connected with the departure from a closed space. But when information is conveyed on the start and end of the action, the different location positions of the subject in comparison with "ev" (home) becomes evident. In the predicative combination "Evden çıxıram" (I am leaving home) the action has begun, but is in the state of incompleteness. The English Present Continuous Tense denotes the beginning and the continuity of the action. In Azerbaijani the action takes place in the present tense. The addresser can be in different spots of the location, for instance, "in the kitchen, in the drawing room, at the threshold", etc. In all these cases the subject can use one and the same sentence, which is "evden çıxıram". Let us add the factor of situationalness to the process, and say that A telefonla danışır (Ais speaking over the telephone), he is answering to a person who is waitingfor him in some other place. In this case the sentence A conveys information to the man waiting for him to move towards him. "A: - Qazı söndürüb evden çıxıram" (A – I am switching off the stove and leaving home). If the reply is given in this form, then the location of the subject, (for instance, it is the kitchen) becomes known. At the same time the subject must execute another action before leaving the house. Then it means that there is inexactness in the speech of A. At the moment of the reply he is not leaving the house, but switching off the stove. According to the manner how the bearer of the Azerbaijani language appreciates the situation, he is leaving the house, but in fact the action is not characterized by the content of moving off from the starting point. In the sentence "Evden çıxdım" (I left the house) the action took place in a closed space, at home or in the house. According to this reply the location of the subject who fulfils the action is already beyond the house. He might be at the threshold or in front of the house. The information got by the addressee says that he is not too far from the house. For instance, compare the followings:

Evden çıxmışam-Ihavelefthome-Я уже вышел из дома

Evden çıxacağam-I`llleavehome-Я выйду из дома

Evden çıxaram-Ileavehome-Я выйду из дома

Evden çıxırdım-Iwereleavinghome-Я выходил из дома

Evden çıxmışdım-Ilefthome-Я вышел из дома

In these examples the Russian "из" is a prepositional instrumental-prepositional case, but in Azerbaijani the prepositional case has been used. The grammatical indicator of prepositional case is the suffix -dan (-den). The word in this case answers to one of the questions "kimden (from whom)? Neden (from what)? Haradan (from where)?"The word in prepositional case denotes the starting point of the movement, its place, material of which it has been made, its object, subject, etc. In these examples the starting point and its location have been shown.

In Azerbaijani dative case indicates the direction of the action. Undoubtedly, this direction expresses the departure of the doer of the action from the point where he stood and his movement towards object in dative case. But in the thinking of the bearer of the Azerbaijani language there is such feature that he looks at his own action from point of view the one who stands at the point where the action ends. Dative case has been used in combinations "Suya baxıram, suya daş atıram, suya girirem". In Russian "я смотрю на воду (I am looking at water)", – "я бросаю камень в воду" (I am throwing a stone into the water), – "я захожу в воду (I am going into the water)". As it is seen, there is a certain distance between the one in who is looking at the water and the water. There is no contact with the water. Therefore, the dative case with the preposition "на" is used. In the state of entering water there emerges a contact with water and the dative case with the preposition "на" is applied in this construction. On the other hand, even in the state there is a certain distance between the starting point of the action and the point at which it has been directed, and it does not show the exactness of throwing a stone into the water and its falling. The stone may fall and not fall into the water. It has a certain relation to the situation in which the action takes place. In Azerbaijani the direction in dative case penetrates as if into the interior of the transparent object. The act of looking is not limited with the distance till the surface of the second object. For instance, "suya baxmaq (looking at water)" may also mean, "suyun içine

baxmaq (looking into the water)". In this case the direction of the movement does not end on the surface of the water , it penetrates into it. In this case in Russian there is a limitation with the surface, and therefore , it is expressed with the construction "смотрю на воду", preposition "на" expresses the limitation with the surface.

Discussions

In cognitive linguistics it is expected that the receiver of the information processes it comprehensively. There is an absolute dependence between the information conveyed by the subject and the information deriving from his attitude to the information. The same event of the reality can be expressed in different forms. Diversity of expression may create diversity in comprehension. The relations of time and space exerts influence on the localization of the object or subject in the space, it found its confirmation in the examples above. The division of time into past, present and future is conditional. The present tense is always in action. But in speech not the direct meaning of the names of tenses, but the morphological paradigms are taken into consideration. The same can be said in relation to the names of cases, too. That is, according to the direct meaning of the case we cannot say that the grammatical indicators have formed the meaning of the present name of the case. It is impossible to say that the combination "kitabda oxumaq" is wrong, or it is wrong to use such a combination from stylistic point of view. The addressee may convey the information with the sentence "Mektubda oxudum ki, o, sabah keçireceyimiz tedbire gelmeyecek" (I read in the letter that he would not attend the ceremony we should have the other day" and "Mektubdan oxudum ki, o, sabah keçireceyimiz tedbire gelmeyecek" (I read in (from) the letter that he would not attend the ceremony we should have tomorrow). The difference between the two sentences shows itself in the change of the suffix in the word "mektub" (letter).In the first sentence dative, in the second sentence prepositional cases have been used. If the dative case denotes the location where something is taking place, then we can suffice that it is impossible to penetrate into envelop and read it there. Thus, "mektubdan oxumaq" (to read from the letter)is a right version. On the other hand, "mektubdan oxumaq" (to read from the letter, to read in the letter) does not mean that the action begins from the interior of the letter and moves far from it. Compare: "evden çıxmaq" (to leave the house), "işden çıxmaq" (to leave one's job), etc.

Conclusion

The category of tense is one of the main anthropocentric categories. The indicators of tense used in the sentence or in the context determine the time of the event[5]. Whatever the speaker tells wholly may refer to the past. In fiction the reader thinks of the narrated things as taking place in the past as real or unreal events. But in fiction the narrated events may begin in the present tense or in future (in fantastic prose). Nevertheless, when an event is narrated, it is imagined that it took place in the past, because the speaker is either the eyewitness of the event, the listener about it. From linguistic point of view morphology is not a teaching about words and their meanings. It deals with such formal indicators of meaning; they change the meaning in different forms and enter into unison with it[6]. The grammatical indicators create changes in meanings and the new meaning forming unison with the lexical meaning, as well as the birth of changes in real and unreal spatial relations are closely connected with each other. Thus, each grammatical category, including the category of case, is in contact with both communicative and cognitive factors. Therefore the category of case has communicative and cognitive features.

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Some comments on ancient language in "Drehem Tablets" in the British Museum

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Abstract

There have not been any archaeological excavations at Drehem and all of the tablets that are currently in collections were dug up unofficially and sold on the antiquities market. As a consequence, there is inevitably some uncertainty about the provenience of these tablets. Jones states that the Drehem find was made, "presumably in 1909, but possibly as early as 1908. The discovery was publicly announced in 1910 by F. Thureau-Dangin, who published thirteen of the new texts." The clear implication is that tablets that were acquired prior to 1908/9 could not have a provenience of Drehem. Sallaberger (1999: 201-202) goes further. He suggests that, with the exception of modest numbers of tablets from Nippur, all Ur III tablets purchased on the antiquities market with an acquisition date prior to 1910 almost certainly came from Girsu. He emphasises this point by stating that this was especially true of the large purchases of tablets by the British Museum in the 1890's.

Keywords: Drehem tablets, ancient language, British Museum, historical texts

In our era, not just seen in the sky in bright day light beams that crossed the sky from east to west or vice versa ... To this class belong the objects described Posidonius: pillars and billboards in flames, and other luminous objects ... These lights in the sky appear not only at night but during the

day, and is neither a star nor part of the heavenly bodies. Seneca. Questions naturalism. I century BC[3].

Until now, when considering the UFO theme is an attempt to determine the occurrence of the very theme of unidentified flying objects in the development of the flying techniques the 40s and the beginning of the space age. However, it is fundamentally wrong and indicates either a lack of information, or the bias. Regular and inexplicable from the standpoint of orthodox science phenomena have been observed in the world since time immemorial. And their appearance and behavior was seen with equal amazement, dismay and curiosity than today. Historical research has clearly highlight the whole layer of UFO sightings in antiquity, the Middle Ages and in the XVIII - XIX century in almost all areas where systematic written and other sources have been found.

Probably the most ancient of the presently known UFO pictures were taken in the caves of Spain, France and China. Disc-shaped object depicted on the walls or ceilings of the Spanish caves near Altair (province of Santander) and La Passiega. Similar picture is in the French countryside of the Dordogne in the caves But Von de Goma. The images date back to 10-15 millennium BC[2]. French scientist Aime Michel on a number of signs to identify them with the disk-shaped aircraft.

These findings are also known in Azerbaijan, Tassili, Transbaikalia[3] and Australia. So, in the caves and Paleolithic sites of the open type in Europe and Siberia are periodically (including among the graves) small stone disks or ellipsoidal segment-section. They are known more than 40, and they date back to 24 -11 thousand years BC[2]. Their diameter varies in the range from 3 to 10 cm, and a thickness - of 0.3 to 1.5 cm carefully sanded surfaces of objects, and near the edges in some cases contain small openings.. Sometimes the disk images of animals found.

There is no consensus about their appointment no. Some researchers see them as symbols of heavenly bodies (Bader, 1978), while others consider them as amulets, and others - the old calendar (Larichev, Frolov). In the same context, UFO these disks could well be the appropriate form of symbolization UFO with lateral portholes, which in ancient times were deified and which therefore bound luck in hunting, etc.

In British Guiana (Central America) found dozens of areas with broken on the rocks pictures. Next to the stars and circles neighboring coun-

tries figurines with "glowing heads" - sometimes near the original boats (fig. 182). Similar petroglyphs found in Suriname (183). Comments them sounded all the same: God-like people sailed across the sky or water on the amazing boats ...

In Japan, Kyushu Province, on the tomb of the emperor Chin Sana (about 2000 BC) this earthly ruler is depicted welcoming seven discs flying in the sky. Strange looking creatures can be found in cave paintings (184) and rituals of many peoples of the Earth. Figure 187 shows a "people-lightning" in Kimberley (Australia).

The collection of the Egyptian department director of the Vatican museum A.Tuldi stored papyrus era of Thutmose III, describes the following phenomenon:

"In the twenty-second year, the third month of winter at 6 pm scribes home life seen in the sky moving circle of fire ... Its dimensions were elbow to elbow length and width ... They prostrated themselves and reported to Pharaoh, and he thought about it event ... after a few days these objects in the sky have become numerous and shone brighter than the sun ... and Pharaoh looked on with an army of them ... By the evening of the fire circles ascended higher and moved towards the south ... from the sky fell volatile substance ... This did not happen with the foundations of the earth ... and Pharaoh burn incense to the gods, and n ovelel bring the incident to the annals of the House of Life"[3].

In a tale of the struggle Horus and Seth for the throne he is told that Gore attacked the enemy in the "pillar of fire" Nar. Predynastic images represent Nar cylindrical objects, change color from blue to red and having two eyes in front of illuminator. During the long battle, Seth shot at Mount beam of fire, the lost one "eye". Horus was often depicted as a celestial falcon. Both parts are reminiscent of the familiar description. This UFO with spotlights, having a cylindrical shape (pic. 185), and the same image of a man-eagle[8]. It is possible that this battle is actually connected with the battle of Al and Mota, which has already been mentioned in chapter 18.

Rich details of the image found in the tombs of Pharaohs Network-1 and vice-Khaya Pharaoh who ruled in Nubia and the Sinai Peninsula during the time of Tutankhamun, painted Duat - some underground bunker with a pointed turret above-ground. Visible on the left and right of leopard skin - a typical garment priest Shem, carried out the ceremony of "opening

mouth." As mentioned in the previous chapter, Anu (En) was constructed Het Benben ("Temple Benben"). Hieroglyph depicting Ben, like a pointed missiles aimed at the sky and Benben - the whole launcher and is very similar to the Sumerian DIN-GIR icon. According to the ancient Egyptians, Benben was a solid object, who came to Earth with Heavenly Drive and brought the confidence of the god Ra. The Egyptian monuments Benben depicted as pyramidal or conical device

Characteristically, the ascension into Heaven Mountain accompanied by the passage through the underground shelter, occupation certain place team to uncover the double doors to Heaven, enhances the radiance of the "eye" of Ra, becoming red, then

"... the king ascends to heaven.

Sky joyfully shouts at him. earth shake

Roaring storm carries it, roaring like Seth

Skyguard open door before them

The sky darkens, the stars fade away. "

Then left on the earth, "see the king, to soar like a falcon, like God is the King - Heavenly Bull, whose belly is full of magic from the Island of Flame." A feature of the text can be considered an indication of the orbital motion of the Bull of Heaven and comparing its movement with a certain Sunt. What is Sunt, Egyptologists still do not know, but making a night of nine orbits around the Earth, it fits exactly in the behavior of the orbiting space station with circulation period of around 80 minutes.

"It crosses the sky like Sunt,

Which crosses the sky nine times in one night

He makes a circle in the sky like Ra,

It cross the sky like Thoth,

He traveled over the country Mountain,

He traveled over the country Seth

He twice makes a complete circle in the sky,

It rotates over a [two] lands

This war - Falcon, surpassing all the falcons,

He is the Great Falcon"[7]

V.I.Avinsky, among other researchers, marked the point of the globe, in which the images of various kinds of devices and unusual celestial phenomena were found. In ancient times, the phenomenon similar to the descriptions of UFOs was observed quite frequently. Philosopher Anaksagor (V BC) led description brightly luminous object the size of a large "timber" fixedly hung in the air for several days. Description "Squadron" five "flying boards" found in the chronicles of the campaigns of Alexander the Great, "the story of Alexander the Great" written by Giovanni Droysenom in 332 BC. e. During the siege of Tire, the Phoenician Macedonians reconnaissance aircraft flying a triangular wedge "shields" have made the city a few laps, and then are flashed "lightning", which formed in the walls of the gaps.

The Greek historian Plutarch described the appearance in 102 BC. e. of Italian and Ameri Turdent huge cigar-shaped "darts" and glowing "shields" that moved in the sky, changing the system[3]. He's in the "Lives" in 73 BC. e. I witnessed the intervention of a glowing object in the forthcoming battle troops of Lucullus, and Mithridates. "Opponents have just about had to come together, when suddenly, quite suddenly, the sky opened up, and it seemed great fiery body, which swept down into the gap between the two ratyami by likenesses of it more than anything like a barrel, and in color - on molten silver. Enemies' terrified sign went without a fight. It happened in Phrygia, near the place which is called era.

Pliny in the second volume "Natural History" gave a classification of mysterious celestial objects. He singled out "diskoidy", "pitei" (round and barrel-shaped body), "lamps" and "Surat" (horn-shaped elongated objects). Aristotle wrote about such phenomena as the "celestial disks." The fifty works of Roman authors mention the appearance of the lights 39 times, flying "shields" in the sky - 11 fireballs - 8, two or more "suns" - 12 night "suns" and unknown objects 7 times. Gathering information about the signs of Roman, Likosfen wrote (1552) about 59 events. More modern historical statistics about the message rounded flying objects are no less impressive: in Livy writes about them 30 times, Julius Obsekuensa - 63, in Cicero.

Here are a few examples. "In the Adria in the sky appeared the altar and something resembling a human figure near him" (Livy, kn.21, gl.62,

214 BC). "In Ariminiume and other parts of Italy, at night there is a light, like daylight, and had seen three of the Moon" (Dio Cassius. Roman History, Volume 2, kv.46, 213 BC).

During the reign of Emperor Augustus in his palace hung a large mural depicting something very similar to a rocket. For the first time attention to this discovery attracted Professor Jean-F.Karettoni (1961); "Official" explanation for this image is still no [263.S.15]. The famous American documentary "UFO - it is a reality," are three such quotations from the ancient documents: "The aporia, to the east of Rome, a round shield seen in the sky" (description, dates back to 216 BC).

"At sunset, a burning shield, shining, flying through the sky over Rome from the west to the east" (observation made by a Roman soldier in '98).

"They all rushed out into the open and saw there something horrible - almost all silver in the form of an object, not like the drive overflying them ... He threw them into the great terror." (manuscript of 290) [2.64]

Interesting information can be found in the ancient Indian manuscript written by Maharishi Bharatvadzhi in the IV. BC. based on manuscripts II-I millennium BC and known as "Vimanika Shastra". There is 32 secretion "Wieman" air chariots. These Vimana could not burn. They can rotate around its axis; increase, decrease in size and change shape during flight; takes the form of a cloud; bright light or absorbed light and becomes invisible; moved leaps and zigzags; at high speed flew from one country to another and from one world to another; paralyzed people and animals, etc[3].

As it is written in the manuscript, "metals for the construction Wieman [aircraft?] Light and absorbs heat: they are 16 species of ... The great sages decided that only these 16 metals are best for facilities Vimana".

Amazing stories of air battles are in the Indian epic "Mahabharata", dating from around 1400 BC, and "Ramayana" (about 3000 BC can be found there and the description of the weapon, similar to the existing high-power lasers ("Indra spear"), the atomic bomb ("head of Brahma, affecting whole countries and peoples for many years), rocket (" terrible fiery mace, which publishes the incredible sound") and a mysterious" Agne weapons "and other equally frightening destruction system[3].

A lot of exciting the imagination of data sources results in ancient Buddhist and Tibetan scholars. In 331 AD during the reign of king-so-Pu and

Nan-tsan in the blue sky suddenly appeared "flying horse", and it was visible "trunk." This box fell down and the servants of the king found him stone-Norbu Rinpoche (Sintamani). Mention of this stone can be traced for over 16 centuries. Close orientalist Max Muller called the book related to the dynasty of Yar-lun "Lun Yu". Here is an excerpt from this book made J.N. and E.I.Rerihami:

"When the Son of the Sun down to Earth to teach mankind, fell from the sky shield that kept the power of the world is true, I saw it splinter I remember its shape -. Long with my little finger rings with brilliance as a dried fruit Even the signs on it myself. I remember - but I understood not "[2].

Roerich transferred the legend indicating an extraterrestrial origin Sintamani.

"Going desert. Carry a bowl covered with a shield.

Treasures in it - the gift of Orion.

It stone in the bone box

Datura invisible rays, but the heat more secret radium "[6].

Another quote from the book reads:

"As the day, they came to Earth

As the night went on they sky

They disappeared like a rainbow,

Leaving the tombs.

These were the seven heavenly kings "[6].

In the "Qumran scrolls" found near the Dead Sea, explains that Eve saw a fiery chariot across the sky carried by four sparkling eagles. Adam also directly observed the landing of "chariot" saw between the wheels of the aircraft penetrated the smoke[14]. Repeatedly noted and the appearance of "houses", arriving from the sky, and pretty strange-looking creatures (pic. 189). Frequent phenomenon of UFOs were in the Middle Ages. Figure 190 reproduces the celestial battle, played out over Zurich.

A lot of information about the mysterious phenomena exists in the canonical Old Testament, and here they will be given special attention. Already mentioned the episode of Lot and the angels are often mentioned in

the UFO literature. Angels are termed malachim, which literally means "emissary (messenger) of God with an appropriate instruction or command." By Abraham's concubine, Hagar, angels are also turning to the heavens. Very characteristic feature is the fact that they had seen in no doubt that they are - angels of the Lord. Therefore, in their appearance and behavior was something that distinguishes them from ordinary people Sumerian images and descriptions for them are characterized by elongated top hats, the device is very similar to the eyewear and elongated objects in their hands. In the Sumerian cultural layers of the age of 5, 5 thousand years old clay figures "malahimov" with some elongated objects in the hands were found. In the Old Testament, also repeatedly pointed to the presence of the angels in the hands of all sorts of items.

In the 18-19 chapters of Genesis describes Abraham's visit three shining "husbands" (the angels of the Old Testament terminology), but those who eat bread with butter and veal (Gen 18:. 2-33). When God finishes speaking to Abraham, he "comes" from it (that is, takes off into the sky). A significant part of the chapter takes a dialogue in which Abraham begged forgiveness of Sodom, "bargaining" on the number of the righteous in this city.

When the crowd tried to do for "the angels" sexual abuse, people were amazed (apparently temporary) blindness. After that, the decision to destroy Sodom and Gomorrah, the cancellation is not subject to (Gen. 19:. 1-16). It appears that the date and time of the angels of God's punishment had been known in advance, and they hurried Lot. He played for time, strongly delayed. Then they forced him and the family out. The ensuing like to use nuclear (or equivalent on produced effect) weapons.

The "Exodus" and "Numbers" Moses are quite striking descriptions of close encounters with UFOs. Importantly, the estimated time of these events coincides with the period of rapprochement with Nibiru. The detailed description includes observation of a cloud-like object which is not moving as cloud, producing buzz and thunder, glowed at night, he lowered to the ground, taking inward Moses saved Jews pursuers - Egyptians and supplied them quails, etc.

In Chapter. 13-14 describes the preparation and implementation of the Jewish exodus from Egypt. It plays a major role all the same "pillar of cloud" and "pillar of fire" (Iskh.13: 21-22), who first provoked the chase for

Egyptian Jews, and then mercilessly drowns them, closed their marine waters. From the text it is clear that it was a tight, likely dark cloud, since the Lord said to Moses, "I shall come to thee in a thick cloud." (Ex 19: 9).

In this regard, we note that ufology is well aware of the ability of UFOs disguised as cloud formations. The prophet Isaiah, by the way, you can find another mention of hostile relations God of hosts, but not to the earthly rulers of Egypt, and by the gods of Egypt. He says: "The Lord is rapidly rushes to the cloud, and was coming to Egypt, [and] the gods of Egypt tremble before him [with fear] (Is.19: 1). In the canonical translation it reads," Behold, the LORD rides on a light cloud, and is coming to Egypt. And shake on behalf of His idols of Egypt ... "This is how the long-term wandering of the Jews in the desert.:

"And the children of Israel moved from Succoth,

And encamped in Etham, at the end f the desert.

And the Lord went before them by day in a pillar of cloud,

Showing them the way, and by night in a pillar of fire,

Them light; to go by day and night.

Neither the pillar of cloud by day

And the pillar of fire from before the people. "

(Iskh.13: 20-22)

To be specific, we present a number of quotations, are so obvious that they hardly require any comments and interpretations.

"On the third day, when it was morning there was thunder and lightning,

And a thick cloud upon the mountain and a very loud trumpet blast ...

Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire,

And the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. "

(Iskh.19: 16-18)

Clearly, Moses was a direct contactee errand and introduced the idea of heavenly superhuman. Contact is often after Moses enter the "cloud" and holding there for a long time.

"And Moses went up the mountain, and the cloud covered the mountain

And the glory of the LORD abode upon mount Sinai,

And the cloud covered it six days

In the 7th day the Lord called to Moses from the cloud.

The sight of the glory of the Lord on the mountain top was ...

Like devouring fire.

Moses went into the middle of the cloud, and went up the mountain;

And Moses was on the mountain for 40 days and 40 nights. "

(Iskh.24: 15-18)

The fact that Moses had handed over certain knowledge, is quite obvious. The construction of some "skin" of the non-ferrous metals and wood and stone attached great importance. With this device, it is going to communicate with god Moses. Here is a long, but very amusing quotation recommendations for its manufacturing.

"Make an ark of wood [specified size].

And thou shalt overlay it with pure gold;

Within and without shalt thou overlay it;

And shalt make upon it a crown of gold

And pour four rings of gold for it [indicates where to place]

Made of wood ... staves, and overlay them with gold.

Make a mercy seat of pure gold, [given size].

And thou shalt make two cherubim of gold

At both ends of the [specifies how to install].

And put the mercy seat on the ark from above;

In the ark you shall put the testimony which I shall give thee.

There I will meet with you and talk with you

Above the cover, from between the two cherubim. [Description continues]

See that you make them after their pattern, which was shewed thee in the mount.

(Iskh.25: 10-40)

In the above structural elements of a certain communication system are clearly visible especially since we are talking about putting into the ark of the "revelation", which in our time could well be a device such as a receiver or radio. Could it be receiving communication device by which the deity promised to "talk" with Moses. Undoubtedly, this device has electrostatic properties. In 2nd Samuel described the episode lethal shock produced Ozoy Old Testament. King David, determined to make the "ark of God" of the Baal of Judah. The ark was quite heavy for its transportation has been involved 30,000 (!) "Chosen people of Israel."

"And when they came to Nachon's threshingfloor,

Uzzah put forth his hand to the ark of God

And he took hold of it; for the oxen shook it.

But the Lord was angry with Oza;

And God smote him there for his error;

And there he died by the ark of God. "

(2nd Tsar.6: 6-12)

This accident greatly frightened of David, and the ark was three months in the house of Obed-Edom the Gittite certain. After this transfer has proceeded with great caution and abundant sacrifices.

Note that later in the third book of Kings of King Solomon, David's successor, is written as an unusually erudite philosopher and encyclopedist.

"And God gave Solomon wisdom and understanding exceeding much,

and largeness of heart.

And Solomon's wisdom excelled the wisdom of the king

All the sons of the East [Babylon], and all the wisdom of Egypt.

And he spake three thousand proverbs, and his songs were a thousand and five,

And he spoke of trees and animals, and of birds,

And of creeping things, and of fishes. "

(Third Tsar.4: 29-33)

Where did it all the knowledge and skills? It is logical to assume that a direct part in his training took over the "ark of God", since before his death, David asked for his son to keep "the covenant of the Lord."

One of the tasks, as Moses knew the Jewish people have been in the desert for as long as necessary for a particular kind of changes that had to happen to him away from human civilization. Lack of food makes up for a lot of quails (Iskh.16: 10-13) and the gift, known as "manna from heaven". According to the Old Testament description of "it was like coriander seed white, and the taste was like wafers with honey" (Exodus 16.31). It is known that in the desert areas in the region grows tamarisk, is home to insects that produce the sweet white stuff This is manna. It is significant that the number of its considerably increased if the moisture content of the air increases. And we really read

"In the evening quails came up and covered the camp,

And in the morning the dew lay round about the camp.

Rosa got up, and, behold, something small on the surface,

Krupovidnoe, small as the frost on the ground. "

(Iskh.16: 13-14)

"Mann ... was like coriander seed, like bdellium.

People went and gathered it and ground it in mills, or beat it in a mortar,

And I baked it in pans, and made cakes of it

And when the dew fell on the camp in the night,

Then he went to the manna. "

(Chisl.11: 7-9)

Sure, it was not a grain in the usual sense, as manna from "melting" and within hours was filled with worms.

"I gathered it every morning, each according to his eating;

When the sun, it melted. "

(Ex. 16:21)

"… they did not listen to Moses,

And left of it [the manna] up some morning,

And it bred worms, and it vosmerdelo … ".

(Iskh.1b: 20)

Be that as it may, the unusual cloud cared about people and, at least, do not let them die of hunger. Disobedience took place repeatedly, but measures to stop up it was extremely severe - death. As far as can be judged, to manage a huge number of people in the wilderness was not an easy task; therefore, measures were determined. Defiant exterminated.

As noted, the "cloud" compared with only hazy atmospheric formations, but in reality it was not. It is clear from such details of his behavior:

"On the day that the tabernacle was reared,

Cloud covered the tent of the testimony,

And in the evening over the tabernacle as it were the appearance of fire, until the morning.

So it was always: the cloud covered it by day, and the appearance of fire by night.

(Chis.9: 15-16)

For Moses and the Jews, "cloud", which behaves as a kind of artificial creation, was a kind of guide that ancient text repeatedly emphasizes:

"And when the cloud was taken up from the tabernacle,

Then the sons of Izrailevg journeyed

And in the place where the cloud abode,

There the children of Israel encamped.

… all the time, when the cloud was upon the tabernacle, and they stood.

And when the cloud was long upon the tabernacle,

The children of Israel journeyed not.

Sometimes the cloud was a few days upon the tabernacle ...

Sometimes the cloud abode from evening to morning,

  And in the morning the cloud, and then they went ...

Or, if two days or a month or a few days

The cloud over the tabernacle, the children of Israel were ...

(Chis.9: 17-22)

The communication of the deity in the cloud with Moses, there is one remarkable detail. In gl.33 Moses asks the Lord: "show me your glory." The answer is: "not my face can you see, because man can not see me and live." Do not hide the secret guises deity here? Following this, the Lord again calls upon Moses, and he spends in the "cloud" on Mount Sinai has "forty days and forty nights" and updates the covenants and command-ments of the Lord, writing on the tables "words of the covenant, the ten commandments." Deity in the cloud, apparently awarded Moses already familiar to us halos (melammu): "Moses did not know that the skin of his face shone while he talked with him and saw Moses, Aaron and all the children of Israel ... and feared. go to him "(Iskh.34: 29-30).

The identification of the Hebrews almighty, flying through the sky and intellectually and technically highly developed creatures with the deity seems quite natural. But the texts between a literal reading and collation shows that the omnipotent and immortal this creature was not. After all, god Baal in the battle with Mot died, so in fact God was not.

There is a reasonably interesting episode of the patriarch Jacob, went to Mesopotamia, to the g.Harran. As narrated in the Book of Genesis gl.28, on the way he spent the night in the open air, putting under his head stone. Then described his dream, which made a lasting impression on him. The impression is so strong that place overnight, he became known as "the house of God" and "gate of heaven."

"Behold, a ladder set up on the earth, and the top of it reached to heav-en;

And the angels of God ascending and descending on it.

Jacob awoke from his sleep and said:

Surely the Lord is in this place; and I did not know!

And he was afraid and said, How dreadful is this place!

This is none other than the house of God, this is the gate of heaven. "

(Byt.28: 12,16-17)

Perhaps it was a dream. But he's like a very long-known description of the ordinary light beam, on which can be lowered and raised on board the UFO beings and objects found in the UFO literature. Then the awe and fear experienced before such a vision, it is quite understandable.

Observation of various celestial miracles described in the books of the prophets. In Chapter 1 of the book of Ezekiel, the son of a priest, is given a detailed description of the UFO-like object, which he saw "the land of the Chaldeans by the river Chebar." It's "cloud" then repeatedly seen them again and again, and he regularly takes him to the mental contact he hears what he says deity. Ezekiel compares this object with a large cloud around which the "fire infolding itself, and a brightness was about it." Realizing the importance and singularity of what is happening, the prophet tries to be extremely verbose in its description and provides many different details appearance and method of movement of the "cloud", and kept repeating in their characteristics. Perhaps the most striking - it is such a detail:

"Above animal heads was the likeness of the firmament

As the color of the terrible crystal, spread out above ...

And when they ["animals"] went, I heard the noise of their wings,

Like the noise of many waters, as the voice of the Almighty ...

And the voice from the firmament, and it was above the firmament

Likeness of a throne, as the appearance of a sapphire stone;

And upon the likeness of the throne was

Likeness as the appearance of a man above on it

And I saw as the color of amber,

Like the appearance of fire within it round.

And below, I saw as it were the appearance of fire,

And there was brightness around him.

[As] a rainbow in the clouds, in the rain,

Such was the appearance of the brightness round about. "

(Ez 1:. 22-28)

This same item mentioned in chapter 10. Reason not to compare this description with the observation of a UFO with a dome on top of the superstructure, perhaps, not be found. Prophet shocked by what he saw. Compare it with what he did not, and we kept hearing, "as it were." The UFO literature describes frescos with images of aircraft within a human-like figures (pic. 191). He sees an unusual design wheels, rotating in all directions at the same time (the construction of this kind of wheels are now known) and lifted together with the "winged" system. The rapid rotation of the lower part of the disc with a sharpened compared with animals, among which sparkle sparks. The noise it is also difficult to compare with anything. When "picked up" "the glory of the Lord ... the courtyard was filled with the radiance of the glory of the Lord" (Iez.10: 4). In film "

The vision of "human similarity" is especially significant. It is possible that it was a kind of anthropomorphic being, in part similar to the human. At the next contact Ezekiel could see "a likeness [person] like as of fire, and from his loins and below - fire, and from his loins and above - like shine" (Ezek 8.2). Ezekiel sees a lot of eyes (the effect of the presence of others?), He is filled with horror. At the sight of all this, he falls down (EZE: 3.23). As the prophet says, after the first contact it is seven days, "I was in a daze" (Ezekiel: 3.15). During the contact, when, as the prophet says, was wearing "hand of the Lord," and he was ordered to go into the field. There is some information was passed to him - as "sweet as honey scroll." Obviously, the aircraft itself was then in the field[2]. In Chapter. 3 as described and departure of the object. The movement of the "cloud" was accompanied by the noise and thunder, that the prophet compares with the noise of the wings of the animals and thunder[13]. Undoubtedly, Ezekiel possessed by some important qualities, and it was entrusted with the mission of implementation of certain rules of conduct and utterances of prophecy in human society.

"Spirit entered into me and set me on my feet,

And he spoke to me and told me:

Go, shut yourself in your house

Thou shalt be dumb, and shalt not exposer

And when I speak with thee, I will open your mouth,

And thou shalt say to them, 'Thus saith the Lord! "

(Iez.3: 22-27)

In the Book of Ezekiel, of course, also categorical and brutality that accompanies these messages. It seems that god did not care about charity and make sure it did not intend to. Naughty simply destroyed. In the 9th chapter describes the massacre in Jerusalem in the presence of the "cloud" with six of "destroying weapon" and the man clothed in linen, with a scribe device. It seems that any manifestation of divine favor earthly rulers have used their manners befitting manner. Here are the words of David, turning to the Lord:

"God has girded me with strength, and maketh my way

I have pursued mine enemies, and overtaken them, and do not come back,

till they were consumed.

I smite them, and they can not stand up; fall under my feet

I dispel them like chaff before the wind,

as the dirt in the streets trampled them.

For thou hast girded me with strength for the war. "

(Ps.17: 33,38-43)

One of the causes of violence and intolerance deity indirectly gl.20 explained in the book of Ezekiel.

"I told [the Lord Jehovah] their sons in the wilderness

Do not walk in the statutes of your fathers,

Neither observe their

And do not defile yourselves with their idols.

I - the Lord your God: Walk in My commandments,

And My statutes, observe ...

But the children ... in my statutes did not arrive ...

And I said, I will pour out my wrath upon them,

Drain over them my wrath in the wilderness ... ".

(Iez.20: 18-21)

In this regard, let us recall once again the story of the destruction of Sodom and Gomorrah. We note that there is an inaccuracy in the translation of the Old Testament history. As already mentioned, the Sumerian language was full of ambiguous words. The context was of paramount importance. Example - the biblical story of Lot and his wife. That, as we know, turned around to see what happened to Sodom and Gomorrah, and turned into a "pillar of salt" (Byt.19: 26). Sumerian term NI-MUR simultaneously represent a "salt" and "steam", as salt was extracted by evaporation. Therefore, the exact translation means that Lot's wife was turned into a "pillar of vapor" that is evaporated[18].

This could have happened in a nuclear or otherwise, but equally powerful explosion that destroyed the two cities of sinners. Anyway, the quote "and the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven," says the flame shot up from the ground to the sky. After "God cars" in place of the two cities, and "the whole space neighborhood" a "smoke rising from the ground, like smoke from the furnace" (Byt.19: 28). Actually, the story of Lot and the two "angels" once again gives much modern fiction. The nineteenth chapter of Genesis is also suggestive of someone's mighty intervention in the life of ancient earthlings.

Let's go back to the prophet Ezekiel. Wait repeated contact he had for long: it took just one week (Iez.3: 23 until the end of Chapter 7). Then there was a contact with a certain "man" (8: 1 until the end Ch.9). Details are given in chapter 10 of the same parts that were noted during the first contact.

In chapter 43 of Ezekiel describes the emergence of another object. It happened near the eastern gate of the temple.

"... the glory of the God of Israel came from the east,

and his voice - as the voice of many waters,

And the earth was lightened with his glory ON.

This vision was the same, which I saw by the river Chebar ... ...

And the glory of the Lord entered the temple through the gate facing ...

east".

(Iez.43: 1-4)

Obviously, in the course of numerous contacts Ezekiel saw the same object, which repeatedly emphasizes in his book.

No less interesting observation made and the Old Testament prophet Daniel. Like Ezekiel, he points to the event date and trying to be very precise in your description, but because of the unusually seen also constantly compares with a certain well-known concept. How much is clear from the text, Daniel, I was the only witness of a glowing humanoid that appeared in the sky. This episode recalls the events of Fatima in Portugal (1917) [265] and the Italian Garabandl (1962)4.

"In the twenty-fourth day of the first month

I was by the side of the great Tigris

And he lifted up mine eyes, and saw:

Here, a certain man clothed in linen,

Loins were girded with gold of Uphaz.

His body was like beryl, his face - as a kind of lightning;

And his eyes - as lamps of fire,

His hands and feet on the mind - like burnished brass,

And the voice of his speeches - as the voice of many people ...

The only one I, Daniel, saw the vision,

A former people have not seen with me, ...

But a great quaking fell upon them, and they fled.

(Daniel 10: 4-7.)

The New Testament mentions that Enoch before God "had taken him" "that he should not see death" (Hebrews 11: 5), "prophesied" (Iud.14). From the original clear that Enoch left behind some written works. Indeed, the known two books, called "Ethiopian Book of Enoch (Enoch I)" and

"The Book of Secrets of Enoch (Enoch II)". Last written in the first person and begins as follows:

"On the first day of the 365th year of the first month, I was alone in his house and rested on the bed and slept ... And there appeared to me two men very tall, such as I had never seen on Earth, and their faces shone like the sun, and his eyes they were like a lamp burning, and flames came out of the mouth of their clothes looked like down, their feet were purple their wings were brighter than gold.. their hands were whiter than snow. "

Enoch said that with the advent of the "guests" he had not slept; in addition, he was seized by fear. Strangers addressed him by name and calmed him. Then they said, "Lord Eternal has sent us to you, and, behold, today you ascend to Heaven." Further, the angels Enoch was placed on the "cloud" that moved, and rushed him to Heaven at various levels, where he saw a wondrous creatures, other angels, some trees (including the Tree of Life) and the heavenly bodies. When the patriarch brought to the seventh heaven, it there for 33 days taught wisdom, after which it returned to Earth a terrible angel "very cold appearance"[1].

In another story of Enoch bring to the "House of Fire" and is given the following description: "Blazing Fire surrounded the walls, and the main entrance of his blazing fire and I went to the house and was [he] hot like fire and ice .. holodngm. . There has been a second home, even more than before him, and the whole entrance was opened in front of me, and it was built of flames of fire ... and I looked and saw that in it the majestic throne: he was kind of like a crystal, and the wheels were his like the radiance of the sun, and there was seen Cherubim and out of the throne proceeded to spray a flame of fire -. such that I could not look on the signified "[7, p.33].

Agree, it is very like a jet aircraft. The 4th Book of Kings is a description of the scene of the ascension into heaven of the prophet Elijah in a fiery chariot. In verse 2:10 it is clear that he, Elijah knew in advance that it "will be taken". This is followed here is such an event: "As they walked [in Bethel] and talked, that, behold, there appeared a chariot of fire and horses of fire, and parted them both asunder, and Elijah ran a whirlwind into heaven." Later in the same chapter says that - in the hope of finding Elijah somewhere in the mountains or valleys - it is then searched for three days, 50 people, but found no one. However, his companion, Elisha goes to a certain mantle, which blow on the water caused rasstuplenie Jordan River.

We are continuing our "excursion" and consider the evidence of another Old Testament. In Chapter 5 of the book of Zechariah there is a meaningful message:

"... I lifted my eyes and saw, and behold a flying roll ...

Length its elbows 20, and its width 10 elbows.

He [the angel that talked with the Prophet] said to me:

"This is the curse that goes out over the face of all the earth ...".

(Zah.1-3)

Later in this chapter there is a description of some of winged women.

"And now, a piece of lead climbed, and there was a woman in the midst of an ephah ...

And I lifted up mine eyes, and saw, and behold, there were two women,

And the wind was in their wings, and the wings were like wings of a stork;

And they picked up and carried the ephah between earth and heaven. "

(Zah.5: 7-9)

Ancient wall mural on the east side of the Jordan in the place where Elijah was taken to heaven (pic. 192), resulting in the appearance of such a device. Do not call it a missile just can not. As for the terminology, it is consistent with age; otherwise distinguish the ancient Israelites, most likely, and could not think.

In Hittite lands discovered extensive underground city, which, obviously, a long time hiding hundreds of thousands of people. These asylum countries with huge stone doors, warehouses, kitchens and ventilation shafts are shown in the documentary E.fon Däniken "In the footsteps of the Almighty." According to the version put forward by the author of the film, the ancient people hiding in them from foreign invaders, and from some other misfortune, emanating from the heavens.

The prophet Isaiah has a line seems to have a direct relationship to the foretold punishment, coming from God of hosts, when "humbled the proud looks of man, and the haughtiness; and one Lord [hosts] will be exalted in that day" (Is.2: eleven). He also writes about the people trying to

escape, about the appearance of armies of God and the measure of God's wrath:

"And people will enter into the holes of the rocks, and in the land of the abyss

The Lord with fear and from the glory of his majesty ...

Enter into the rock, and hide thee in the dust, for fear of the Lord

And from the glory of his majesty ...

In the year that King Uzziah died I saw the Lord

Sitting on a throne, high and lifted up ...

Around him stood the seraphim; each one had six wings;

With two he covered his face,

And with two he covered his feet, and with two he flew ...

... kindled the anger of the Lord ... and He shall stretch out his hand ...

And the corpses will be like dung on the streets.

And while his anger is not turned away,

and his hand will be stretched out still. "

(Is.2: 10.19; 6: 1-2; 5:25)

Taking into account these descriptions and what the hosts did not come alone, it is clear that the punitive actions of this ambitious plan and planned. This can be judged by the quote "come from a far country, from the end of the heavens, the Lord and the weapons of his indignation, to destroy the entire [Babel] the earth" (Is.13: 5). The fact that King Solomon and his son flew in the heavenly chariot, is written in the writings of the Arab historian, Almasudi and Ethiopian holy book "Kebrenegis". So the gods and their "weapons of anger" bring down on the people from the heavens their rage, and people tried to hide in the underground and mountain caves.

In Akkadian time division Anunnaki gods on earth and the underworld and Igigi - cosmic gods - it became clearer.

Epic about Ethan, "ascended into heaven" in search of cherished grass, giving seed, and fly her as far as can be judged, in the space in the "bronze

claws of the eagle", describes the appearance of the earth with increasing distance. Ethan was the thirteenth ruler of Kish, and this name is well known to the Orientalists. According to the epic, the gods had intended to give him humanity prosperity and stability, but (genetically?) Did not give the ability to have children. This was the reason for his desperate quest - of course, in the heavens - "Plants giving birth." As Gilgamesh before him, Ethan asks Shamash ("the one of the celestial fire ships") permit and facilitate, and again asks shem!

"O Lord, grant me the plant, giving birth!

Show me a plant, giving birth!

Deliver me from this obstacle!

Produce shem for me! ".

After traditional prayers Etana Shamash agrees to help him, but he did not provide "shem" and "Eagle". Of the "Eagle" Shamash advance all cautions and orders to execute the will of man. Ethan goes to the mountain, said Shamash, and in the "pit" is "Eagle". Obeying the will of Shamash, Eagle entered into a dialogue with Ethan, and it is reported that a door spoke like a living person (speakerphone?). The situation was very amusing: Eagle instructed Ethan as his pick of the "pits". Ethan is possible only on the third attempt. And at dawn, "Eagle," announced his pilot: "... I'll carry you to heaven Anu!" Then the rapid flight began - away from Earth.

Eagle for some reason, periodically interested by what he sees Ethan. "And again, four o'clock [beru] he flew higher and [Eagle] said:" Look down on the ground! How does she look? Look at the sea! What is it you think "The earth looked like a flour porridge and the sea -. As a trough with water Another three hours [beru] comment already is."? The Earth has become like a speck of dust, and the sea, I do not see at all ".[3]

Immediately turn our attention to the fact that the proportional decrease in the smaller area of the seas and the globe appear substantially as described ethane. Prospective decrease in size is found in the Old Testament. The prophet Isaiah says God Yahweh, "For he is seated on a circle of the earth, and the inhabitants thereof, for him are like insects." However, many of the details are pretty absurd. Fabulous eagle alone can not fly out of the hole and he for some reason need a driver (even the inexperienced)? The same eagle wondered what it looks like receding Earth? Absurd. Un-

less we assume that the eagle - an artificial aircraft, equipped with a communication system. Then all becomes clear. At the plate, an eagle, again we see a two-tier tower (launch tower?) With which "heads" and take off (Fig. 193).

Wisdom that rising up and fearing what he saw, Ethan ordered the eagle to fly down and died. However found the end of the epic reveals that "the plant, giving birth", he still found and safely returned home.

Summarizing, we can emphasize once again that the Mesopotamian, Egyptian, and biblical sources leave no doubt in the fact that, since ancient times, the world is almost universally observed UFOs. Pilots flying these devices were seen as deities and angels, and they are mortal beings. Found in ancient documents reflected themselves automatically and / or remotely controlled devices and cell phones. Undeniable physicality and numerous facilities, the direct management of earthly rulers and influencing the entire course of ancient history. In light of this, called Anunnaki aliens would not be entirely true, since they seem to have appeared on this planet before us (Homo sapiens) and have lived here for thousands of years. In this chapter, affected only certain aspects paleoufologii, and certainly

Chapter 21 who still live on Mars?

In general, the surface of the planet [Mars] is almost uninhabited. It is a desert, dotted with numerous ruins of old cities. Only a few settlements, specifically adapted for monitoring of machines and instruments for atmospheric phenomena. For several thousand years ago, the Martians have moved into the interior of the planet, where it is easier to maintain an even temperature and where the air is denser than on the surface.

Volkov M. Bair-Tun // World Ranger 1928[6].

As already stated, Anunnaki came to Earth about 450,000 years ago / I'm sure they did not escape his attention, and Mars. Greek and Roman mythology are not reported anything about Mars as a planet. Interest in this planet has increased dramatically after the discovery in 1877 in the days of the great opposition of Mars, the Italian Giovanni Schiaparelli numerous "Straits", which he called the appropriate word - "canali" (incidentally, the same American Asaph Hall were opened and two small satellite of Mars, J. described. Swift back in 1726 in "Gulliver's Travels"). Schiaparelli himself did not consider them a sign of the Martian civilization. The causes of the sensation was the interpretation of the Italian word in a pure-

ly utilitarian sense - "channels" and unrestrained growth in the number of detected structures of this kind.

Percival Lowell soon counted them up to 700 units, and in 1895 published a book outlining his ideas about the possible causes of these unusual structures (Figure 194). A lot of fuss and appeared in those years, a science fiction novel by HG Wells' War of the Worlds. "

The first suggestion of a possible technological superiority of the Earth civilization of Mars were made at the beginning of the XX century. In 1907, the authoritative "Wall Street Journal" announced fuzzy spots on the first photographs of Mars evidence of intelligent life on the Red Planet. We note and a curious fact: to 1965 g portion of channels allocated P.Lovellom still remained on the surface of Mars official cards issued by NASA Agency[7]. Only in 1972 snapshots "Mariners" and "Mars" showed that on the whole planet no channels, similar to those observed by astronomers earlier.

In 40-50s special astronomical studies by Soviet scientists Gabriel Tikhov, suggested the existence of vegetation on Mars. At the same time at the Kazakh Academy of Sciences was formed research department a new scientific discipline - Astrobotany. But over time it became clear that researchers optimism was premature.

What is the current data on Mars? The planet is 1.5 times farther from the Sun than the Earth it is 6 times less than the Earth's volume and energy gets, respectively, 2.3 times less. The duration of the Martian day is almost exactly equal to one Earth (24 hours 37 minutes). In this and some other ways, Mars is similar to Earth. But his face now looks cold and lifeless desert. The atmosphere there is now 100 times more tenuous than ours. If we draw an analogy, the atmospheric pressure on the surface of Mars, such as on the Earth at an altitude of about 30 km. Mars atmosphere composed mainly of carbon dioxide (95.3), a small amount of nitrogen (2,7), oxygen (2) and argon (1.6 percent)[8]. The amplitude of the temperature in the range of 0 to -15 degrees Celsius on the equator, and -76-120 degrees to the poles[7]. wind speed reaches 50-90 meters per second.

However, in the recent geological past, it was a planet with a relatively mild climate, oceans and rivers, blue skies and, as it turns out, some forms of life. Planetary pond was formed, apparently, in the northern hemisphere about 1.5 billion years ago. The duration of its existence, is believed to have

amounted to hundreds of millions of years. From Martian rivers were quite familiar type of dry riverbeds (pic. 195).

The fact that the Martian atmosphere has been quite a lot of oxygen, says Red Planet: Martian soil by 19 percent consists of a highly magnetic mineral containing iron oxides - limonite. This means that oxygen on Mars, there are a huge number, but it is bound. An important role in maintaining a mild climate in the past, had to play the greenhouse effect. Positively to this could also affect the once very active volcanism. As noted by Dr. McElroy, on Mars, "the whole set of chemical elements is available. There is water, carbon, nitrogen, sunlight ... The only question is whether it's all put together great chemist as necessary"[7].

There is no doubt that water on Mars was in abundance; there she is there now, but in a bound form (in minerals and small particles of soil), in the form of permafrost and in one of the polar caps. Photographs of impact craters as Yuti uniquely indicate the presence of thick layer (thickness 1000 m) impregnated with water of permafrost. After examining the available data in the presence of Robert Hyugenin the University of Massachusetts in 1980 he concluded that a few dozen centimeters from the surface is a layer of permafrost, which is essentially a subsurface ocean. In the same year in the southern hemisphere of the planet radiosonde Stanley Ziska of Heystekskoy observatory discovered "extensive oases liquid water" beneath the surface[7]. Firm observed from the earth seasonal melting northern polar hat and permafrost leads to the formation of extended dark fringes water. Observed on Mars, and it is quite usual for us the morning mist.

K.Makkey NASA claims that in the early stages of the solar system of natural - geological conditions on Earth and Mars are very similar[16]. Subsequently, after the abrupt space-climatic disasters, these conditions have changed dramatically. There has been "the outflow of water, nitrogen and carbon dioxide in the polar caps," where they are concentrated. A significant amount of water was in the bound state in the Martian regolith. Produced estimates give the following water content in the world: 1.4 x 1021 g in the polar caps, 5.4 x 1022 g - in the form of frost, 1021 g - in Regolith; according to calculations when the water in the departure space lost to 4 x 1020 g [268, p.66]. Total amount such it could cover the entire surface of Mars water layer thickness of not less than 100 m for comparison. Weight of water contained in the earth's atmosphere and hydro- - 1,

The orbit of Mars is that once in about 100,000 years, it is getting closer to circular than elliptical. axis tilt angle of 23.5 degrees is not constant. Approximately 41,000 years it ranges from 3 degrees. For the Earth, this cycle of 26,000 years. But on Mars, the amplitude of more and this leads to a harsher climate change. The duration of such climatic fluctuations - about 50,000 years.

Latest data from the "Pathfinder" led scientists to dramatically change the point of view of geological history of Mars. Some of the samples studied were similar earth feldspar and andesites. For formation of such species must be repeated heating and recrystallization. So magmatism on Mars was as active as in the world. In addition, "andesitic" volcanoes are "exploding" and emit large amounts of gases[7].

According to scientists, Mars had a nitrogen atmosphere and in significant quantities. According to the calculations of Michael Makelroya, the atmosphere of this planet mostly composed of nitrogen, but he, as well as water vapor, went into space[7] in large quantities. The loss of the atmosphere, of course, played a decisive and fateful role for life on the Martian surface. The simplest plants and microorganisms exposed to low pressure and temperature and ultraviolet radiation (it protects us from the ozone layer) and devastating dust storms.

In 1980, an experiment on the adaptability of terrestrial organisms to Mars conditions was conducted in the laboratory of Space Biology of Moscow State University. In simulated in progress birds and mammals conditions died in a matter of seconds; turtles and frogs lived many hours; insects - for a few weeks; oats, rye and legumes allowed measles and grew, but were unable to produce seeds, and fungi, lichens, algae and mosses quickly adapted to the new conditions[4].

Proponents of the "underground" origin of life scenario, T.Gold of Cornell University believes that at present the simplest living beings continue to dwell in the depths of Mars.

Substances possible biological origin in meteorites "Mars Group" were discovered in 1985 by an English professor Pellindzherom. In 1991, a microbiologist M.Ivanov, a planetary geochemist A.Leyn L.Muhin and modeled the origin of nutrients on the surface of Mars, and identified them with detectable in "Martian meteorites". In 1992, Academician M.Ivanov

on the International Space Congress in Washington predicted the findings in these meteorites residues methane-autotrophic bacteria.

Great resonance in the media and called recent statements by American and British researchers substance "Antarctic" meteorites. The first of these relates to the discovery, found there in 1988 a meteorite weighing 1.9 kg, and the size of a grapefruit, with an age of about 4.5 billion years old, with embossed, fallen in the ice of Antarctica about 13,000 years ago, the surface of Mars 15 million years ago and was registered under number cataloqgue ALH84001 (pic. 196). After processing, the computer database of impact craters with a diameter of more than 5 km of the US planetary scientists from the University of Central Florida (Orlando) Nadine Barlow was even able to identify two of the crater of a candidate, the occurrence of which could lead to the release of a piece of Martian soil into space. Both are located within the ancient fluvial structures (pic. 197)[7].

Carbonate inclusions (pic. 198) found in this meteorite, dated to 3.5 million years of age. They resemble terrestrial ancient bacteria contain in their composition aromatic hydrocarbons and are surrounded by "border" of the magnetite and iron sulfite.

Released in August 1996 the results of studies caused much controversy. The arguments of the supporters of nutrient release are stated under Article D.Sevidzha, Dzh.Hartsfilda D.Solsberi and[8], Nikolaev[5] K.Bitti and a number of other publications[8]. One of those who have studied the Martian discovery was Professor Richard Zear of Stensrorda.

After a sensational statement about the discovery of the life of the evidence on the Red Planet, he said: "If we are right, then life on Earth is not unique If Mars could support life in the early period of its history, then it could develop and countless other planets in the universe.. thus, it appears much more amazing and exciting place "[8].

One of the counter-arguments of opponents of recognition of the biological nature of the finds came down to the fact that the observed structure bakteriepodobnye 100-1000 times smaller than their terrestrial counterparts. Soon scientific journals pictures microorganisms almost the same size (- Education in a meteorite, rice, 1996 -. Biogenic formation of sedimentary rocks in the Columbia River area pic. 199a) were published. Another reason was that the "carbonate balls" allegedly can in principle only be formed at temperatures of about 600-700 degrees Celsius. However,

the study of two groups of American scientists from the University of Wisconsin and Caltech, found that the interior of the meteorite is never heated to more than 80 degrees of temperature[8].

The second finding of a similar origin under cataloqgue EETA79001 (pic. 200) number Ya.Raytom investigated, and K.Pellindzherom M.Greydi (England). Like the first, it is a fragment of volcanic basalt age about 180 million years interspersed with calcareous and organic composition. The space meteorite was "launched" about 500,000 years ago [284-285]. This "youth" meteorite suggests the possible existence of life on our neighbor.

We should also mention the unusual continuation of the story with pictures of pieces of the Martian rocks, photographed more than 20 years ago, "the Vikings". Most recently, it looks exactly the same stones were found researcher Barry Di Gregorio on the shore oz.Ontario in Canada. Feature of "twins" is their permeation many narrow "wormholes", done, apparently, by some multicellular organisms - worms or clams. Age discovered species - about 500 million years. "They are exactly the same," said Gilbert Levin, head of the group that conducted the experiments to search for "Viking" biological traces of life on Mars[6].

Finally, let us recall the opening of extraterrestrial organisms made by Russian scientists (Ch. 11).

History of Astronomy leads numerous observations of strange optical phenomena associated with Mars. A strange red glow was observed on it in 1864. In 1873, twice we observed some bright white spots, but they were not clouds[7]. In 1894, Professor Pickering and colleagues at Louelskoy Observatory reported seeing on the dark side of the bright glow, is at an altitude of about 30 km above the surface[8]. On the unusual (and as it turned out, fatal for the Earth) flashes on Mars with links to the journal "Nature" on 2 August 1894, he wrote in his novel "War of the Worlds," HG Wells[3]. December 8, 1900 the astronomer Douglas (Flegstafskaya Observatory) for 70 minutes watching a series of brilliant lights arranged in a straight line several hundred kilometers long.

June 4, 1937 Mr. Maeda Japanese astrophysicist Sitsue noticed near the Martian limb green flash, which far exceeded the brightness of the glow and radiance of clouds of the polar cap. As described her Maeda, "she gleamed like a star, and five minutes later disappeared from sight, perhaps due to the planet's rotation" [290]. If it was a reflection of the sunlight, the

surface area (or water?) Was greater than the side wall of the building of the United Nations Secretariat by 20 times. A variety of flash point as observed in 1938, 1951, 1954, 1956, 1958₉. Only in the last 30 years on Mars, there are more than two dozen countries and other flashes of luminescence.

Of course, after receiving the first "direct" photo reports from Mars in the 70-ies the situation has changed radically. Thousands and thousands of high-quality pictures of the red planet's surface was given into the hands of astronomers a clue to many mysteries of Mars. And these same images planetologists put in a blind alley. And for this reason, more than 20 years done everything to challenge the facts are quite obvious and egregious. Denote only the data that were leaked to the international press.

September 1, 1987, "New York Times" published a photograph released by NASA found in the Antarctic meteorites, believed to be of Martian origin. One of them - a stone the size of a soccer ball is subjected obviously artificial processing fitted at the corners and joined together the stones. This finding is still puzzling scientists.

"Mariner 9" in due time passed, among many others, the frame "the city of the Incas" at No. 15, 4212- (pic. 201). NASA geologist, John McCauley described structures, towering above the surrounding plains as resembling the ruins of the ancient walls. This and some other pictures are strikingly reminiscent of Baalbeck in Lebanon terrace and stone walls Saksahuaman in Peru.

There were other mysterious images. For example, the pictures straight white "stripes" that stretch across the surface of the planet for many kilometers, sometimes parallel, sometimes intersecting at an angle. To some extent, they resemble a network of roads or runways and figures of Nazca valley in the Peruvian Andes.

We've already covered some of pyramid complexes in the Middle East and the Andes on the Martian plateau near Trivium Charontis in Elysium ("Mariner 9", frames 4205-78 and 4296-23, which were made with the b-month break) also recorded a pyramid / Everyone's attention attracted and two pairs of "tetrahedron pyramidal structures": two huge pyramids and two smaller ones, arranged in the form of a rhombus. After a first analysis of images counted pyramid 11, currently known 5 large small pyramids and 20 [292]. Note that most "small" martian pyramids are much larger than

the "big" the pyramids of Giza, the pyramids found at the bottom of the ocean in Bermuda and the pyramids in the jungles of Brazil, with a height of up to 250 m. As for the size of the "big" Pyramids of Mars, they simply It staggers the imagination.

After examining these pictures, David Chandler in "Life on Mars" and astronomer Francis Graham noted that the three-dimensional simulation of the two images gives the shape of a regular tetrahedron. According to researchers, "they could be constructed by intelligent beings" [293].

In the photo NASA 035-A-72 district Sidonia received "Viking-1" July 25, 1976 g (Figure 202) visible image of a human face with a kind of helmet on his head (or with a peculiar hairdo). It is located 7 km to the east of the "City of the Pyramids." a comparison was made three years later with other images taken by "Viking" and having 76-A-593/17384 catalog number.

Software company "Lockheed" Greg Molenaar and specialist by photographs Vincent Di Pietro had a three-dimensional computer modeling. Their conclusion all shocked. Then the ex-advisor Space Flight Center im.Goddarda, Richard Hoagland has organized an independent group of cross-checking the findings Di Pietro and Molinara. The Commission, inter alia, included a scientist-astronaut Brian O'Leary, a member of the Space Commission and the US President, David Webb. Their findings were even more incredible.

Not only is the face and pyramids all signs are artificial structures, revealed many other striking details. The researchers concluded that the Sphinx and the pyramids were built about half a million years ago (remember that the arrival time estimate Anunnaki on Earth gives a relatively close to the figures - 450,000 years). The face of the Sphinx is focused strictly on the Martian meridian, the orientation of the main faces of the pyramid and are such that they give an accurate direction to the sunrise point on Mars Martian solstice day. To date, there are a few shots with the Sphinx and parts of the left and right side of it. Sphinx also enormous scale of 1.5 km in length, a width of 1.3 km and 0.5 km in height. The second sphinx was found in the Utopia area.

As noted by the Soviet geologist V.I.Avinsky, surprised by the huge size of the pyramids and the Sphinx, we should not forget that the force of gravity on Mars is lower than on Earth. He drew particular attention to the importance in the scheme of dark circles of city, between the visible face of

the Sphinx and the pyramids (pic. 201). In the early 80s it was made an independent examination of photographs, studied general and local relief and tectonics, conducted morphological and compositional analysis, physical modeling of structures and their comparison with the shape and layout of the Mexican and Egyptian pyramids.

Morphological analysis led to the conclusion that the photographs "Viking" registered pyramidal structures of three types: regular pyramid, the pyramid with buttresses (pic. 203), stepped pyramid and the pyramid with broken edges. Sphinx and the main axis of the pyramid are oriented to the north. The axes of the three other pyramids are rotated with respect to the meridian at an angle close to 16 degrees that is 1/22 of the arc, known as the alpha angle. According to V.I.Avinskogo, composition and orientation of the Martian complex comparable to those of the Mexican pyramids at Teotihuacan, Uxmal, Palenque and other ancient cities. Their location mutually, and the axis of the pyramids are rotated to the meridian at an angle alpha[2].

Another important scientific research has produced optical scientist Mark Carlotto. Using optical sciences developed in computer graphics technology, it has processed frame 4 Persons made "Viking". Conclusions: it is really symmetrical human face to the second eye in the second eye sockets. Mouth slightly open; visible teeth; visible on his cheek a tear; gaze is directed straight into the sky. "The facial features are not apparent ... Although the angular resolution images and low ..., the data available to date, forced to believe that this education can not be a natural"[5]. Mirror-symmetrical display obtained by using computers, have revealed that in the face of the Sphinx laid two more - lion and primate (pic. 204, 205).

Be that as it may, these mysterious formations continue to excite the imagination of earthlings, NASA and the agency gave assurances that during fotokartirovaniya Martian surface in early 1998 with the projected images Faces resolution of up to 3 meters will be immediately made public through a computer Internet network (http://msg-www.jpl.nass.gov/)[2].

Figure 206 shows the shore of an ancient Martian sea, where you can see a kind of "jaggies". In terms of cosmological and aerodeshifrovki such education may well be the huge ancient piers.

It appears powerful inhabitants or "visitors" left on Mars and two preserved hitherto structure near Utopia: regular pentagonal pattern (photo

NASA 086-A-07) (pic. 207) and "runway" next to something like mine workings open type (photo NASA 086-A-08) (pic. 208). Also known helical structure built in compliance with the whole set of ratios and great number of other structures affecting the imagination[7].

Taking into account all these facts, it is clear that these objects are the result of deliberate intelligent activity and to conceal such facts rather than fully study them - scientific crime. Assume also that the tectonic and erosional processes could themselves be repeated anywhere in the world form the Pentagon or the Egyptian Sphinx - a truly scientific absurdity.

Frame 52 A-35 (pic. 209) can be regarded as evidence of targeted agricultural activity. Visible terraces with an interval between "ridges" of about 1 km. This piece, by the way, is located next to the Sphinx in Cydonia. For fairness, we note that, in principle, such a pattern can create and specific wind patterns of the Martian deserts.

In the area of Elysium where triangular pyramid were found, view the following irrigation. Broken into fragments of the territory is crossed by canals to divert water. Proven research in times of drought the ancient civilizations of Mesopotamia and South America have resorted to the same procedure and supplying water to the fields of irrigation canals. The Martian case it could be subsurface, groundwater. If not for the combination of the "object" with nearby objects clearly man-made, then, if desired, the observed pattern can also be attributed to natural factors.

Channels, as it turns out, is not only on the Mars. Strange and furrows found on Phobos, a small satellite (pic. 210). This almost parallel to each other rectilinear recess width of 200 to 300 m with a nearly constant depth (20-25 m) [298]. No water flow or wind on Phobos not. It appears that the "trenches" are in Stickney crater having a diameter of 10 km, which occupies almost one third of the diameter of the satellite and having almost perfectly regular shape. Some scholars are inclined to allow their artificial origin. Trying to draw more cautious for explaining a plurality of radial cracks formed during the impact asteroid formed the Stickney and then sprinkled regolith. The vulnerability of such an explanation is self-evident. Astronomer F.Uipl commented evasively this riddle: "A definite answer is not received yet"

Back in 1984 at the Third Annual Space Development Conference in San Francisco Richard Gershch noted that asteroids are extremely rich in con-

tent of chemical elements such as chromium, germanium, gallium, and so on this[3]. "Nature" magazine wrote in this connection that Phobos nizkoploten so that he or has voids inside, or inside consists entirely of ice. Sensation in the 70s and became the major conclusions of the Soviet astrophysicist Shklovskii. In the strange Martian orbital motion of the body he saw unexplained acceleration of that attributed to the action of some intelligent force. The last part of the "gutters" on Phobos: when comparing the images taken by "Mariner-9" and "Vikings", and later, the "Phobos-2", it turned out, that over the past years in the area west of the crater of a large, new "ditch". The inner surface of the moats has greater brightness than the surrounding surface. Volcanic activity on Phobos there, and get a logical course - a natural interpretation of this process have not yet succeeded.

Finally, there is the Sumerian cylinder plate, surely, has paramount importance. The Sumerian system, measured planet outside to the inside, to the Sun, Mars was the sixth, and the Earth - the seventh. Accordingly, Sumerians depicted Mars six-pointed star and earth or seven-pointed just seven points (also the print depicts a crescent moon). The plate depicts something very reminiscent of a spaceship with antennas between the sixth and seventh planets (pic. 211). On Earth, the winged Anunnaki (already known generic symbol astronaut corps) holding a tool and welcomes located on Mars (that, apparently, wearing a space suit: face covered helmet and some device from below in his hand and some sort of device). Meaning, obviously, is that the ship is located between Mars and Earth,

One of the Sumerian epithet for Mars was Simug ("working with metal," "Smith") - in honor of the god Nergal, which then contacted the planet. Nergal - the god of the Underworld (the underworld kingdom in the accepted sense, and the southern hemisphere - in this) - is the son of Enki, who ruled the African dominion with the gold-mines. Assyrians renamed it NINIB and portrayed as a protector of the fields, hunting land, war and weapons (on the tablets he was armed to the teeth - 22 types of weapons).

Mars is also called the UTU-KA-GAB-A ("The light / beacon installed at the Water Gate")[8], owing to its position next to the asteroid belt, are separated, as we remember, "upper" and " lower Waters ".

Sumerian planetary list provides a description and characteristics of the planets, which Anunnaki approached in the course of travel to Earth. Mars

it is called "planet on which is set the right course." Similarly, it is called on a plate showing the route of Enlil from Nibiru to Earth. From Mars trajectory makes a turn.

Finally, the Babylonian texts provide the description previously mentioned Akita holiday. Mars in the list called "Traveler's Ship". Probably due to the force of gravity at Mars was chosen for the role of a terminal station, where large loads and ships from Nibiru were reloaded into smaller ones. Approaching the Earth, transport ships docked to the orbital stations, manned space gods - Igigi (Igigi), followed by small shuttle ships were landing in one of Earth's spaceports.

The reality that on Mars someone or something really was, or is, the increases in the light of an impressive collection of missing and "lost" interplanetary stations. Especially symptomatic were "missing" two AMC, which occurred over the last 10 years. The last of a sudden just before the exit to the circum- planetary orbit disappeared August 21, 1993 the American station "Mars Observer".

On the Soviet accident "Phobos-2" was written quite a lot. The last frames of the transmitting station 28 March 1989, there were three months later shows the TV Canada and several European countries. First, infrared video camera fixed in the equatorial straight line network (some long, some short, some subtle, others are more resembling rectangles). These lines were grouped in parallel rows. The total area of the "grid" - about 600 square kilometers. The optical band "line" were not visible, which can be explained by the fact that the thermal radiation is passed from beneath the surface. The coordinates of the area in the media have not been reported. Incidentally, the very structure of the country (Fig. 212) recorded at the time in the equatorial zone and "Mariner 9" (frame 4209-75, longitude 186.4 degrees).

Then, the optical and infrared cameras recorded narrow shadow was moving rapidly about 20 km long in the longitudinal direction toward AMC (Figure 213) that refutes speculated that it could be a shadow or satellites Mars Deimos Phobos. Figure 214 is a photograph of the shadow of the Martian satellite. This was followed by a flash and the connection was lost. Three years later, in 1992, I saw the light and the penultimate frame, entered the video documentary "Are we alone in the universe?" and 13-

series American "UFO Diaries." This frame shows the huge spindle-shaped object approaching the space station9.

It is significant that almost immediately after the incident, in April 1989, an international team of scientists of the Committee on the search for ETI International Academy of Astronautics (IAA) and the International Institute of Space Law (IISL), has developed a two-page document entitled "Declaration on Principles of activity following the discovery of extra-terrestrial mind "3. The Declaration consists of a preamble and nine articles, and its action starts with the detection of VTS. The main objective outlined in the document, to maintain control over the situation of certain individuals, and governmental agencies. Among the tasks are also signified a potentially decrease the panic reaction of the population, which recognizes that humanity is not alone in the universe.

These principles apply to all public and private organizations, government agencies and individuals, "who believe that they have registered signals or received other evidence of intelligent extraterrestrial life." These principles prohibit the "discoverer" send VTS response signal or make "public statements about the discovery of evidence of extraterrestrial intelligence, no notice at first, the competent authorities of the country and all the signatories of the declaration. By the way, according to XII article Outer Space Treaty, the UN Secretary-General should be ready for immediate and effective dissemination of information related to VC.

The story of this remarkable document. Back in the 60s due to the fact that the search for extraterrestrial intelligence (CC) affects the interests of scientists and politicians, religious leaders, and humanity as a whole, it was decided to introduce in this area of law. In 1967, on the eve of manned missions to the Moon, was adopted Agreement on Principles Governing the Activities of States in the Exploration and Use of Outer Space, including the Moon like, and other celestial bodies. VC Search in this treaty explicitly fall under the concept of "space exploration."

In 1979, it refers to the obligation of signatories to immediately inform the UN Secretary General, the public and the international community about "any indication of organic life found in space" in the Agreement Governing the Activities of States on the Moon Earth and other celestial bodies. Actually, any legal norms relating to VC search was not in the documents.

Committee was created from a variety of scientists and experts who in the case of the said event and will have to make recommendations on how and to what extent will need to bring such information to the public. From published later documents indicated that the Committee will supervise the chief SETI program. The president himself the SETI, Frank Drake, led a reasonable theoretical formula for calculating the probability of the existence of intelligent civilizations in the universe. Only our galaxy calculation gave a figure of 10,000 to 100,000 of these civilizations. An interesting note: in the 70 years of funding for this program from year to year to cut back, and in 1982 was completely discontinued. However, in 1983 it suddenly resumed, doubled, then tripled.

We should not forget and ignore the strange enough regular hints in the fog - the subjunctive mood about aliens and alien threat, sounded in 1985-1987 gg. from the mouth of the presidents Mikhail Gorbachev and Ronald Reagan.

In connection with the above, you can nominate three versions:

1. Half a million years ago on the Earth there was space civilization earthlings get to Mars and built a whole architectural complexes (currently known about the two sphinxes, 25 pyramids and some unusual formations or structures).

2. On Mars for a long time was the biological life, and there was a reasonable civilization, for a number of positions close to the ancient Egyptian, with creatures that look like us.

3. Half a million years ago, someone visited the solar system and created on Mars at least a few cities or temporary bases. In summary, it can be assumed that in a fairly remote period of Mars was habitable (at least as a space base), and it is likely that until now it has a certain automatic systems or underground settlement.

Texts and some little-known Sumerian cylinder seals quite "fit together" with the latter hypothesis. According to Sumerian history, Anunnaki came to Earth about 450,000 years ago. This is consistent with the age of the Martian structures. At the Anunnaki were different types of aircraft, including, of course, and space, and they were very knowledgeable about the features of Mars. The plate Anunaki previously described Mars dressed in some semblance suit with helmet. Probably even then the atmosphere was rarefied, or had the wrong gas composition. The similarity of the pyr-

amid type buildings in Sumer, Egypt, America and certainly on Mars. This architectural unity can be well explained by the fact that these complexes had a single developer and creator - Anunnaki. It is possible, however, that the Red Planet once existed Martian civilization, and now life goes on under the surface, in an artificially supported the underground cities. At the very least, that such information over a number of years, get Farsight professional operators in the United States[4].

Chapter 22. THE MOON - ANOTHER SPACE BASE?

But on the moon, the moon,

On blue boulder

Lunar people watching,

the eye does not reduce,

As on the Moon, on the Moon

Blue ball, globe

Very nice rises and sets.

Julius Kim.

Sleepwalkers surrounded their city with thick kirichnymi shifts over which erected huge glass dome ... But sleepwalkers knew that forever can not continue ... [and] began to move into the Moon ... Nikolay Nosov. "Dunno on the Moon".

In the context of discovery and events associated with Mars, we can not give, and a brief but intriguing information about unusual events and installations, has long been observed on the moon, just in front of everyone.

Mysterious and difficult to explain the phenomena occurring on the surface of our celestial neighbor and the surrounding area at least a hundred years, to the present time are a very, very impressive list. Interest in this subject periodically flashed and faded, but the archives of astronomers and researchers have continued to grow. There are regional and global registration service transient lunar phenomena (KLYA) [303]. The extreme importance of the study of this class of phenomena was emphasized, in particular, at the XVIII General Assembly of the International Astronomical Union (IAU), and a considerable role in this given to amateur astro-

nomical equipment. In Russia, this theme is covered in periodic scientific and popular publications, where published as recommendations for monitoring and fixing photos and instrumental KLYA,

Fortunately, some of the first observer odd flashes, moving near the moon luminous objects, etc. They were not people of dubious reputation and draws fans and well-known scientists and astronomers. Among them E. Halle, U.G.Pikering, Zh.E. de Luvill, Sh.Messe, I.Shreter, U.Gershel, U.Bruks, F.Shafarzhik, I.Klassen and others.

For example, Halley and Luvill during the solar eclipse on May 3, 1715 was observed in different parts of the lunar disk short bursts. Compiled Catalog of star clusters, nebulae and galaxies Messier in 1783 observed in the center of the lunar disk moving glow. In October 1789 in the sight of Schroeter two clusters of tiny sparks crossed the Sea of Rains.

Astronom opens the planet Uranus, William Herschel during one complete lunar eclipse occurs around 150 very bright points of light scattered on the lunar surface. Sometimes the color, character or flickering glow and shape formed by the luminous formations looked so artificial that started the boom in astronomers environment. So it was, for example, in the second half of the XIX century. In an April 1871 only in the area of the crater Plato 1600 light displays were recorded. In 1887 in the same place it was observed triangle of light, and then - a plurality of luminous points, flies to Plato other craters [312 s.64-65]. What was this "rally"?

Flash and glow up to tens of minutes, often see in the Sea of Crises. To date, the visible surface of the moon is divided into areas for which KLYA very characteristic, and vice versa - those where they never occur.

Effecting the 60s thorough monitoring Moon before running "Apollo", NASA thoroughly examined the available images of the surface of the Moon. The 1972 exploration program was initiated KLYA. Over time, the catalogs were published and such phenomena. Among these specialists - known selenologists "Chronological catalog of known lunar events" B.M.Midlhersta (Washington, 1968), "Product transient lunar phenomena" V.S.Kamerona (Greenbelt, 1978) and some others. All directories contain several thousands of such events [307]. There is also (though very poor) documentary archive photo -, film - and video recordings (including color) of these cases. In particular, the moving pictures "Fountain of light"

in the area of the craters Aristarchus and Herodotus (Observatory of Passau,

In the early 90-ies of the Russian television repeatedly demonstrated a four-movie flying through the lunar disk shadows cast by large objects. They were recorded student Tokyo University Mitsusimo Yasulu with a video camera, connected to a large amateur telescope 800 with a magnification of ten during the scanning of the lunar surface. Critics of these personnel are trying to put everything down feathers and birds in the earth's atmosphere and somehow ignore the fragment, which can be seen clearly as a moving distance from the crater Tycho elongated luminous object casts a shadow on his left. Dazzling white object also crossed the lunar disc in front of one of the Prague astronomer in April 1874, a century before M.Yasulu observations.

Here, we note that casting a shadow luminous object (pic. 215) was recorded with "Lunar Orbiter-4" (e.g., NASA 187N2 frames and 16-19238)9. Repeated outbreaks in the East Sea and the Grimaldi noted and astronauts K.Mattingli ("Apollo 16") and R.Evans and D.Shmidt ("Apollo 17") (312, s.62-63]. Of course, the most impressive and produce circumlunar circumterrestrial recording starts, maneuvers (pic. 216) movement with changeable speed and convoluted paths, and even "separation" such objects into several parts or discharging of itself smaller (fig. 217; US astronauts pictures).

Involuntary leakage of video with live television during the flight "Discovery" has allowed to film an attempt to shoot down a UFO by two shots unconventional weapons ray type (but not the laser as a beam speed of about two orders of magnitude less than the light). System lesion was thus at a lower height on the satellite or on the ground. This story was shown on the program "Extreme - UFO" in the American TV series "UFO Diaries." Characteristically, that after this "leakage" of information NASA stopped live broadcasts from space.

Service and systematization of existing data banks to borrow, in particular, Khark A.V.Arhip radio astronomer. three types of lunar phenomena vary in its classification: spot, and fast-moving clouds of Education (DB A). In another classification is isolated and more types of phenomena (in particular, significant changes in the forms of craters and lunar shaft al.), But BDO and high flash and included therein.

Spots were observed since 1870 (T.Eldzher), slowly moving light and dark education. Speed, on U.Pikeringu - several kilometers per day. Lunar tend to explain these phenomena by natural physical processes.

Clouds are described as spot size of a few km with different contrast and brightness, sometimes red. About half of the observations have been concentrated in the strip within the Sea of Tranquility - Sea of Crises - Sea edges. The main hypothesis to explain these formations - the cloud of lunar dust, levitating due to electrostatic effects. However, photographs of some cases make this hypothesis highly vulnerable.

BDO seen at least 30 times. They look like a star-like objects, light stripes and dark spots. Most of these objects is moved from the lunar disc angular velocities of 0.001 - 1 degree per second. The trajectories of movement are both straight and winding, zigzag and circular. Glowing track of BDO in near-lunar space managed to shoot a Japanese ufologists. They are characterized by avoidance of the south-eastern part of the lunar disk. BDO Lunar nature can not explain.

In connection with this description of BDO observations constitute a valuable part of the factual UFO archives. As a typical example, we report the observation of a Muscovite E.V.Arsyuhina KLYA March 15, 1992 g .:

"At 16.45 for 2.5 seconds observed rapid flight of zigzagovidnoy trajectory black square of the body. The body appeared as if out of thin air at 1 ° south latitude, 1 degree East longitude in the central Gulf and flew first to the east, then west, disappeared in the depths of the crater Alphonsus path length -. about 500 km, the speed -. about 200 km / s movement was uniform in reality absolutely sure the image quality at the time of observation was very good. "..

No less spectacular phenomenon has been described by July 30, 1968 M.Beresh (Romania). First there was the likeness of a single star, located in 10-15 minutes to the east of the edge of the new moon. The object is then described the irregular quadrilateral, pausing at each vertex for 2-3 seconds. Finally, "then sat" 10 minutes from the lunar limb, the object disappeared, probably hiding behind its western edge.

This kind of observation is carried out and a group of observers. "On September 11, a group of observers noticed in the Sea of Tranquility dark rectangular spot, to move from west to east for 8-9 seconds. Near the terminator it is no longer visible, and after 13 minutes around the crater Sab-

ine, located in the area of movement of the spot, for a split second flared yellow light. observed bright spot moving at a speed of about 80 km / h. After half year "Apollo 11" After 20 days in the same area found in the same area partially fused primer ".

In UFO literature published a considerable amount of bukvo- and ieroglifopodobnyh formations on the moon. At the edges of craters are observed sectors aligned with the earth, which are located at intervals of 19 degrees. Shpileobraznye and wriggling "tower" and "antenna" on the results of the study of the Moon images from space are described more P.Murom and Dzh.Leonardom. Recorded by a large number of dome-shaped structures and similarities "drainage" (fig. 220). In the crater of Darwin found several domes[5].

In 1994, the US military space station "Clementine" is transmitted to the Earth two million images of the lunar surface - more than fifty and orbital manned stations and devices together. The resolution of these pictures is unprecedented -. 10-30 m Specialists have become available 88 CDs with images of millions of units. ruinopodobnye numerous structures have been identified in various parts of the moon.

So, at the bottom of the crater Shomberger visible stenopodobnye rolls and dips rectangular shape. The surrounding area is very reminiscent of the city, divided into quarters streets. In the vicinity of the north pole of the moon found "small town" with a diameter of about 1 km, the structure of which is very similar to the correct radial-concentric network. Recorded unusual "wheel" with 5-beam "star" in the center with an adjoining bars shafts. In the same area visible rectangular, smooth and reduced to a few meters below the surrounding terrain strip. Their pattern also strikingly symmetric. Most of all they resemble runways - runways of airfields earth.

March 21, 1996 at the Washington National experts and former NASA employees Press Club, employees of large aerospace companies, as well as geologists and fotoeksperty given for the major news agencies and news conference papers. The subject was discovered on the moon for the last 30 years of research traces of intelligent life and technical devices. Demonstrated on hundreds of satellite photographs showed various triangular, rectangular, pentagonal and other forms ruinopodobnye structure; geometrically regularly spaced glow in the shadow area, and other oddities. Snapshot "of the Lunar - Orbiter" LO-84M represents "tower" is about 10

km in height (7 miles). When monitoring with "Apollo 10" (Figure A5 10-32-4822) were recorded seven-league "Cube" and "Castle". Experts in the field of geology to explain these phenomena and the formation of natural factors can not. But some buildings are like the already developed projects in the world lunar bases.

The official representative of NASA responded to the demonstration of the materials and evidence to obstructionism and irritation. At the same time behind the scenes politics was confirmed once again, which is carried out by NASA and the CIA in order to eliminate a publicize photographs obvious signs of extraterrestrial intelligence activities. Such procedures reported K.Dzhonston, a former NASA employee, and D.Tettse, a former NASA photo equipment.

Note that the venerable "official" Lunar still do not take up the topic structures seriously and dismiss it in the manner of some representatives of NASA. Some of uncertainty remains due to the lack of original negatives, still flying on board the orbital station. Yet the well-known American promoter of the Martian and lunar objects, Hoagland even existing staff enough for more than six hours of video, part of "The Martian series" of three parts. Designating this hot sensational topic, experienced researchers Moon yet offer to take the time to thoroughly examine and received and continue to deal with the lunar orbit image[1].

Studying images continues but has already found enough to understand that, on the one hand, to explain all this play of light and shadow and tectonic (such as ceiling collapses of lava tubes) and meteorite (strikes comets and meteoric bodies) effects will not succeed. Shortness of professionals at the same time can easily understand all the available data the Moon no longer exhibits active volcanism; In any case, the nature of the eruption. Electrostatic and ionic effects can explain only a small part of the moon anomalous phenomena. What remains? - to recognize that we have "under the nose" melteshat alien ships? On the other hand, the latest information dramatically increases the plausibility did earlier sensational claims about the moon and its inhabitants. We take a look at some of them.

As discussed in chapter 10, the moon still occur processes ejection fountains and clouds of dust and gas. A study of satellite imagery suggests that some dust spray and clouds are huge by our standards of X-shaped device, called X-drones. And not just created. X-drones, pre-emptive "registra-

tion" on the reverse side of the moon, and the size of 1.5-5 km (!), "Eat up" the internal parts, shafts and central peaks of craters than most reminiscent of the mining and processing plants. Obtained with "Apollo 16" frames 72 N-834 72 N-836 72 N-839 King crater taken at intervals of about 50 orbital revolutions station seen from top beru- Suitable X-drone dust stream, changing direction with time[5].

X-drones are not formed on the surface. More often than not one of their "paws" elevated and casts a shadow, and they have a segment-structure, which is reminiscent of two crossed worms. The fact that the processing of lunar soil from the standpoint of mining is of great interest, it became apparent from the report on the program "Apollon- 17": "... The basalts seas are exceptionally rich in iron, and sometimes - titanium ... Results gamma analysis showed that Copernicus crater area is very rich in radioactive elements ... "[3]. it turns out that someone or something takes place on the moon mining operations?

In 1966, and again in 1971 by the crew of "Apollo" was captured (block 71 - N 781) from a superagregat (probably) of triangular section with metal lumens, not knocking visible shadows on the surface. Photographed many strange and trace length of many hundred meters to be left "boulders with nodules", which sometimes are not in the direction down the slope, but on the contrary (e.g., photo-67 H-1135)[4].

From the above it becomes quite obvious that our nearest planet at least hundreds of years, there are phenomena that are characteristic for the manifestation of intelligent extraterrestrial activity. At least, BDO and geometrically correct construction can not be explained by any natural causes. At the same time lunar soil rich in metals, radioactive elements and a number of valuable minerals and Exploration one or more VTS is not uncommon. Actually, all this has no direct bearing on the hypothesis, but clearly demonstrates the fundamental possibility of the existence and activity of unearthly creatures and mechanisms of 360,000 km from the Earth.

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Language as a Mass consiousness in the ancient peoples.

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Policy scope includes institutional and non - spiritual and moral sphere. This includes political consciousness, political culture, political mentality of political ideologies. The basis of the spiritual and moral sphere yavlyaetsyapoliticheskoe consciousness, which is the individualized human perception of the world of politics.

In the event that different ideas, attitudes, beliefs and shared recognized by other members of the community they are subject to some degree of consensus and acquire the status of "social facts" by Emile Durkheim terminology. They determine that what people believe this community, with what are considered to be, what they think, how and what is judged. In this case, the idea of the subjective individual becomes common that unites people who appear conscious willingness to defend the idea as their own. In this case we can not speak of individualized consciousness, and the public or group conscience, without keeping in mind that a society or group - is the thinking subject.

When produced a collective consensus, for each member of the group becomes the main argument of the view that the same thought and others with whom the person identifies himself. Public attitudes become strong inertia and change difficult. Moreover, they give the impression of indisputable truths, which have no alternative, and give in dogma. Only this can explain why some beliefs persist in the public mind over the whole epochs, without undergoing change even when confronted with the obvious facts or empirical data that contradict them.

Most inertial communities in terms of social consciousness are nations, peoples. National consciousness has the originality - a symbol of wealth, myths, stereotypes and prejudices. In addition, it is strongly saturated emotionally, combining patriotic and nationalistic feelings and passions that affect the awareness of its place in the world, attitudes toward other nations and peoples.

Another type of groups to develop a common consciousness - are social classes. Class consciousness involves a sense of the overall situation, in which there is a social class, a common destiny, common perspectives, and under certain conditions - a sense of self-esteem, especially typical of the higher strata of society.

Rich and distinctive branch of the common beliefs of the Church culti-vates. These beliefs are based on the theology inherent in the religion. For groups, united by religious faith, are characterized by saturation of sym-bolism and metaphors, esoteric, which makes inaccessible religious ideas for the everyday consciousness of believers and there is a need for inter-mediaries and interpreters - priests and chaplains.

Public consciousness is in various forms. The first of these forms yavlyaetsyaobydennoe thinking - common in this group, spontaneous, in-tuitive judgments and views. They fix a diverse experience that members of the community are in everyday life. Ordinary representations are strong, have the force of inertia and dogmatic element collective folklore.

Another form of social consciousness. They are widely presented and developed in every society - from the primitive to the modern - ideas and concepts of the supernatural, afterlife and the afterlife. Their subject is the sphere of the sacred, mysterious, causing awe, respect and fear, and differ-ent from that of the earth. The idea of the sacred sphere is the answer to a universal need arising from the uncertainty, the unpredictability of human existence. This field includes the myths, magic and religion. Their charac-teristic feature is the fact that from its very beginning, they are not subject and not verifiable; they can not call into question, as they call to faith and rely on faith. It is not approved, and states the truth, and their force is not in some kind of argument, and the authority of the person who installs them and "gives out on faith"

The third part of the public consciousness, it is an ideology. They are distinguished by the function they perform in relation to certain groups. It

is a system of ideas that create justification, provide legitimacy, support for group interests or assert group identity. Ideology based on the rationalistic perception of the world and his group's position in society, which in varying degrees affect stereotypes and prejudices.

In a fourth form of social consciousness P.Shtompka allocates public opinion - typical for this group of views on complex social phenomena that is, on matters relating to the political, economic, social, international and other spheres.

The fifth form of social consciousness includes scientific knowledge - such beliefs and attitudes that we evaluate in terms of their truth or falsity, requiring them to justify using a systematic methodology applied in the course of research.

Extremely rich sections of social consciousness form the art, literature and music. They meet some unusually strong human needs in the work, in terms of their emotional experiences and aesthetic experiences.

Social consciousness. very rich and complex region, which is formed in a complex interaction between the two processes. On the one hand, there is a spontaneous formulation of ideas, beliefs and attitudes of ordinary people in their everyday existence. These ideas are part of everyday life of the group, becoming part of other beliefs. But since people have different ability to formulate ideas and to persuade other people, over time, there is a professional artist who formulates and expresses ideas and manipulating public consciousness. And then, on the other hand, coming from below the formation processes of consciousness are beginning to accompany the processes going on top of that in today's society become dominant. Social consciousness is increasingly becoming an arena of activity of experts,

Socio-political myth as an integral part of the political culture of the society

Myth- the most ancient form of systematic political thinking, but at the same time modern, because today the involvement of national, social, group, professional caste mythological complex as an indispensable part of their civilization, brings together people from diverse backgrounds, levels of education and economic opportunities.

*The complex social and political myths is an important indicator of political culture*generally. At the present stage the fore in her increasingly oc-

cupy universal "universal" ideas and values. But they ultimately determine the specificity of the national political process. Rather, they provide some "civilized background" against which corrected the structure and content of ideas provide current political processes in various states. To a much greater degree of national specificity predetermined array of so-called socio-mythological notions of political reality. They, these views, create a unique historical and national coloring of political culture and, to a certain extent, it kind of inner quality.

That mythological stereotype of mass consciousness political realities makes the variability of political processes in different civilization systems, and often they are not predictable means of political science. This is due to the fact that the fact that the political life of the same formal configuration (for example, the emergence of a democratic political institutions or initiated by a public authority reform), being included in the socio-mythological context, the definition of civilizational system sometimes perceived and evaluated various societies enough opposite.

For example, the institution of private ownership of land and natural resources, which is a positive attitude towards accepted norms and firmly rooted in the political culture of the Western democracies did not receive wide public recognition in modern Russia. And this is happening despite all the formal economic and political calculations, and all efforts of the government and the media to promote its practical use. Relationship to the land as a public (more precisely - divine) heritage is one of the essential characteristics of Russian civilization. This dominant reflect on the mass consciousness, gained historical embodiment in the sustainable standards of conduct "on the world", in the mythological image of the "fist" and "landlord" in the symbolism of "official grandeur" conduct of officials in the countryside, as well as stereotypical judgments and estimates regarding land transactions, how to capture the "common property". It greatly influenced the social status and the fate of the farmers' movement in modern Russia, as well as the overall progress of reforms in the agricultural sector. In essence, it is blocked at the level of social consciousness that version of reform that was originally intended.

The importance of the spiritual and moral dimension of the political process indicated by the fact that social life transforms all acts and phenomena correlated with the values of symbolic content. In connection with this policy can be seen as a form of cultural production, and world history -

as the history of exchanges between the spiritual and material worlds. Separation theory of the political process of moral and spiritual practices has been associated with the dominance of an innovative society, which poses serious problems. The twentieth century marked by socio-cultural, ethical, ecological and demographic crises, which resolution of the rationalized innovative society is difficult. There is a need for balancing tradition and innovation, which is closely linked with religion and mythological heritage.

Mythological thinking and the study of ancient myths begin to engage vnimanieuchenyh XIX century in connection with the opening of the ethnic groups, are in the early stages of development, as well as with the development of the sociology of religion. In the twentieth century, has accumulated a wealth of factual mothers in the study of myths, religious symbols and rituals, attempts to explore the ancient strata of human consciousness, and summarized the ancient mythological texts (J. Fraser, M. Eliade, M.Malerb, K.Levi-Strauss, L. Levy-Bruhl, Dzh.Kembell, K.Hyubner et al.), analytical methods psychology derived dependence behavior of mythological characters subconscious (C. Jung).

The achieved level of scientific results allows using them not only to the ancient communities, but also to contemporary politics. Modernity has also created the need for new studies of political processes associated with secularization and massification of social phenomena (G.Lebon, H.Ortega Gasset et al.), The impact on the minds of the media (G. Tarde), with the release of the basic styles thinking (K.Mangeym), a clarification of the role of lifestyles and symbolic capital in the formation of political groups (Bourdieu), with the implementation of media communicative function of power (N.Luman), with new manifestations of irrational motives in mass behavior (S.Mos Covic).

Particular relevance to the study of the treatment of political myths and mechanisms of action of spiritual and moral factors caused the crisis nature of the political process and social development in the twentieth century, generating a permanent ideological crisis not only of individuals, but also representatives of the authorities, losing purposeful guidance of government. The impossibility of rapid adjustment rationally constructed "world picture" are not available for most of the complex constructions of modern natural sciences have given rise to the demand for "soft" forms of rationality, in which some elements of knowledge tampered with meta-

phors, social myths, which simultaneously changed and gone from daily life religion .

In studies of social processes of self-awareness problems often relate to the short-term goal-oriented rational human activity, while in philosophical anthropology "scale" of the phenomenon being consolidated, it lost features of the political culture of real-world communities. At the same time political science rationality in the service of political technologies, neglects the vital values, limited to the study of the phenomenon of power, leaving aside the problem of the meaning of this or that political practice.

Religious Studies, which could overcome this disadvantage, today are largely or purely apologetic or dogmatic limited to the analysis of texts, interfaith issues, interaction of church and state. The topic "Religion and Politics", "Myth and Politics" is rarely affected by the philosophical and political studies. Meanwhile, these themes are particularly relevant due to the emergence of quasi-religious concepts and social manifestation of mythological patterns in the system of political propaganda (Nazi Germany, Stalinist Russia, Truman and Reagan's United States, Mao's China, etc.). Attempts demythologizing of the concepts in scientific research, as a rule, accompanied by a new remythologization, alignment dogmatic antithesis.

The entire complex of new scientific findings and new social conditions of development puts on the agenda of deepening and widening of the classical sociology of religion, Max Weber and its complement studies of political myths. To a large extent Weber's sociology can be supplemented by a philosophical approach to the study of myth Alexey Losev and Ernst Cassirer, as well as new research in the field of political processes, social psychology, political technologies and means of communication.

*The increasing complexity and accelerating social processes,*one side and on the other - the deepening of the rationalization of all spheres of life in the twentieth century led to a paradox: increasingly sophisticated rational picture of the world can be reflected in the mass consciousness only through the extreme simplification of social concepts - such as the concepts of "the end of history", a "clash of civilizations", the "golden billion ", etc. However, this kind of concepts themselves become elements of social myths, means of influence on mass consciousness, the spiritual and moral guidance and political process.

Recognition myth rational or irrational phenomenon affects the overall assessment of the social myth-making as a process. If myth is irrational mental activity, the creativity of this activity should be small. No matter how politically active and creative spirit people, the dynamics of its mythological complex will be determined by irrational factors ("archetypes", "Illusions"), are not subject to rational control and improvement.

If the myth is a rational process of intellectual activity. That is, having some rational sense and provides a conscious human participation in political life, the researcher has the right to recognize the active creativity in the myth-making and seek a connection between the dynamics of the political process and the dynamics of myth-making. Then, indeed, it is possible to understand the political myth as a particular area of social activity in the general structure of the political process.

The need for the study of political myths.

For political science it is important to have your own, reflecting the specificity of its subject matter and the method of analysis of the ideological perspective of the political process. While such an approach is no theoretical specific reference to political and mythological problems. Does it need and not enough there already a lot of what has been said about the "political myth" in the old days the representatives of other scientific disciplines? General characteristics of judgment about the peculiarities of mythological forms of consciousness D. Vico, Herder, FW J. Schelling, D. Frazer, Durkheim, L. Levy-Bruhl, F. Kronforda, Freud, K.-H. Jung, Nietzsche, Bakhtin, Losev, E. Golosovker well-known to a wide circle of specialists.

*The problem is that the borrowed political science from philosophy and cultural experience of the theoretical analysis of the socio-political myth-making does not contain clear guidelines for deciding*communication dynamics of the latter with the dynamics of the political process.

It is well designed social perspective analysis of myth as a universal, ahistorical phenomenon of human consciousness, making the choice between "traditional" and "modernization" paradigm of development of society and the individual. But the simulated picture of a single-step selection, static, linked to a specific, limited in space and time qualitative state of the mass consciousness, or the unique confluence of political circumstances.

Philosophical-cultural perspective does not explain how, in what way in the political process going on linking social myth-making (such as certain intellectual reaction of society to the state policy, on the one hand, and, on the other hand, political relations factor) with the properties historically mobile political reality . This is an important aspect of political science in the minds of researchers, on the one hand, are often overshadowed by the experience of everyday perception of the problem of political mythmaking the society to which he belongs to the scientist. On the other hand, his willingness to borrow the "classics" is largely predetermined by the properties of the scientific tradition, the correlation of which is determined by their social status.

Socio-political myth in everyday life is often equated with the tale, Something artificially invented, unrelated to reality and even harmful to the health of the human mind. Such belief leads to the fact that all the moments of political life, the existence of which the individual does not agree, he was willing to announce false, virtually non-existent, or "fairy-mythical." Defining something as a "myth", "mythical" acquires the properties attaching procedure political "label" without regard to the actual quality of "goods".

For stability in the mass consciousness of such a simplified interpretation of the phenomenon of social and political mythology there are objective grounds:

- introduction portion formed by ancient people with elements and Slavic mythology walls middle and high schools (and with the notable emphasis on fantastic and artistic entity plots).

- encounter in their daily lives with the PR-technologies, often speculating for destructive purposes concepts from the arsenal of social mythology.

- lack of modern politics of aesthetics own positive and constructive emotional component - that is in contact with the world of politics, it makes sense the deliberate intention or calculation.

All of this reinforces in the everyday consciousness of modern people simplistically dismissive attitude to the myth as an analog consumer deception, or imagination. It carries over to all attempts to proper scientific monitoring of the genesis of mythological information and its use in politics. Any theorizing about the social and political myth-making by society

and by the researcher purely subjectively perceived as a hobby kind of problem of ideological sabotage.

In this case, in terms of their other qualities of civilization (as a philosophical, ethical, historiographical, ethno-cultural system), social myth has traditionally been in the scientific community in the humanities a positive assessment of its informative features and social functions. And this leads to the fact that the study actually not exposed to a single, real-life social process of myth-making, including the political component, and separate from each different kind of myth-making.

How can we explain such a selective and negative attitude of the scientific community is a political myth among other manifestations of social myth-making?

Emphasis is placed on some important considerations. Enlightenment, XVIII century European history was a time of general enthusiasm aesthetics of antiquity, its mythology and, at the same time, the time of ruthless criticism of medieval clerical-political social stereotypes. Even then, in the European scientific community visibly detect the difference between emotional perception of the phenomenon of social myth and rigorous scientific analysis of the problem. When it existed in the XVIII century. the level of philosophical and empirical knowledge about the historical past, the criticism of medieval mysticism and superstition naturally unfolded in line with contrasting bright image of ancient mythology mythology negative image of the European Middle Ages.

Medieval clerical-political mythology, has a much greater, compared with the ancient time, laden with political, it became for European science is not a subject of study and understanding, and the object of the struggle and exposure. European romanticism of the first quarter of XIX century. with his apology for a "healthy" national historical traditions and the conservative-heroic ideals he has made a major contribution to the social rehabilitation of the cultural values of the medieval political myth. In this widely used techniques it poetizatsii, artistic treatment. The Company was returned interest in mythological knowledge, but in this artistically processed version myth became even less attractive object of attention to political science.

The role played by the fact that in the period under review the leadership in the formulation and development of political science problems

firmly held liberal and democratically and rationally oriented researchers. For liberal and democratically thinking poetics of myth observers it was nothing more than a nostalgic reaction to the conservative consciousness on the irreversibility of the democratic process, through which compensates for the deficiency of scientific argumentation in theoretical constructs conservative intellectuals.

In addition, the willingness to see the political myth of something external in relation to real life, devoid of positive aesthetics and alien to social progress is maintained in the scientific community thanks to some fundamental characteristics of the European political process. . The revolutionary conflicts of the late XVIII - early XIX centuries, shaken to its foundations the political systems of many European countries, demonstrated the fact is that the aggression of the masses motivated not so much by notions of rationality and benefits (in the form in which they treated the educational philosophy), how many social cogitative and behavioral patterns. And ideas are close in nature to archaic and medieval "superstition," ie religious and political myths.

The information content of these myths are not radically consistent with blond liberal ideals of freedom, constitutional law, the protection of political and economic rights. On the slogans of liberty, equality and fraternity, in the intensive propaganda of the new "cult of reason" French peasant masses, for example, said resilient counter-revolutionary movements. Similarly, workers took to the barricades under the slogans of class hatred.

On the revolutionary wave of social activity instead of "prospering society of citizens" born a new European political tyranny with its cult of heroes and political violence. Enlightened analysts seek to maximize accurate assessment of the meaning and purpose of the various elements of the political process, this turn of events led to the conclusion about the "savagery" of the ideological motivation of the behavior of the "crowd" and the fundamental impossibility of its participation in the political process without any control by the highly intelligent elite.

Outwardly, it looked like this: "mass" as the subject of the political process is governed (in spite of the progressive movement of history), prejudices, superstitions, delusions, incompatible with the "correct" scientific understanding of politics. The true knowledge of the policy elite is characteristic only, walking "in step" with the progress. This elitist tone of con-

demnation myths of mass consciousness inherited and modern political science.

Similarly, the Russian intellectuals reacted to the intensification of the middle of XIX century. Since the "Great Reforms" sociopolitical mythology peasantry and nobility, as well as the emergence of proletarian mythology revolyutsionalizma. Instead, the progressive movement to the "communal socialism" or the growing "monarchical state" before their eyes played out a drama of misunderstanding the government and various social groups, which together continue to cling to the ideas and values from a scientific point of view, the qualifying intellectual elite as the remnants of the Middle Ages or "great lie of our time".

Political myth firmly owned mass consciousness and the scientific community in Europe and Russia, are proud of rationalist science in the "conquest" of nature and philosophical justification of the "laws" of social development, it has been powerless to do anything fundamentally. Social mythology questioned, who in the XIX century. Generally accepted thesis of the omnipotence of science in explaining and transformation of the universe.

This fact preferences mass consciousness myth to science on the historical conditions of the time there is only one reasonable explanation: political myth is based on some of the reach of "severe" based on scientific analysis. Therefore, it is by its very nature the opposite of science, and therefore - is false. It is incompatible with rational political motivation of human behavior, which means is irrational. Its source lies in the dark depths of the human unconscious, inaccessible to the beneficial effects of science.

This philosophical premise, excommunicated from the myth of the objective field of science over time has been enhanced by the creation of the appropriate explanatory schemes in the spirit of scientific rationalism. Its meaning is as follows. Using a variety of critical situations or basic ignorance of man, the myth breaks in the "light" of the human mind and the area begins to suppress reasonable motivation of his political thinking and political activity of man. This ability he possesses by virtue of exceptional, compared with scientific knowledge, emotionally charged, and inherited from archaic times. This magic archaic prevents people from seeing the myth false targets.

During the XIX and XX centuries. This logic has been developed in a number of philosophical, cultural and political science interpretations of the essence of the socio-political mythology. The most consistent in the application of the historical and political subjects, it has developed a German philosopher Carl Gustav Jung. In his opinion all the social myths, including political, are included in the structure of the so-called "archetypal", ie bio-socio-human inherited historical and political knowledge. They constitute the dialectical opposite of conscious motivation of human behavior in politics and everyday life.

To date, this theoretical scheme is actively involved in domestic political science when the real nature of the political participation of the masses at odds with their forecasts and required justification of scientific calculation: obey in all things irresistible "archetype" of mass consciousness!

It is necessary to mention one more circumstance. Towards sustainable negative perception of the problem of the political myth of the European scientific community is pushing the colonial policy of the West European states. Dominance in the life of the colonized societies traditions, class rules and mythological motivations activities served to outside observers scientists a powerful argument in favor of the political mythology of alien progressive health (civilized) social organism. Colonial political practice, in turn, received in a scientific approach, a strong ideological support.

Against such a narrow interpretation of the social significance of political mythology philosopher Friedrich Nietzsche. On the contrary, he believed the myth as a way of understanding reality in a holistic way, makes up for the lost integrity of a modern civilization and culture (in this concept, and it included the policy). In this sense, the myth was really opposed to the line of development of modern European civilization, for it restores its original purpose - to generate increasingly sophisticated efforts of the new culture, the thinking of the myth scale, the political elite - "supermen."

To some extent, this approach has anticipated modern heuristic direction in the development of the exact sciences, when the image process or phenomenon allows us to understand its essence, "bypassing" logical proof. However, at that time quite unusual for the scientific community in Europe figurative and mystical philosophizing Nietzsche and his emphasis on the irrationality of mythical images have further strengthened among scientists traditionally cautious attitude to the political myth.

And there was an objective fact which is worth mentioning, to prevent the change in the relationship of science to the problem of political myth in the late XIX and first half of XX century. When the scientific community was generally loyal to the methodological innovations and willingly accept the scientific status of the knowledge acquired in unconventional ways . Change the angle look at the problem of myth prevent a new political phenomenon. Throughout Europe, there is an intensive growth of nationalist sentiment and public sympathy for the authoritarian methods of ruling. Called into question was posed, seemingly immutable, the value of the liberal tradition. Against the background of aspirations of European civilization to the cultural, economic and political consolidation of resources, the spread in the mass consciousness of the nationalist mythology of "blood and soil"[1]as a prerequisite for realization of its national exclusivity - it all looked perfect anomaly in the rational world of European culture, the explosion of irrational motivations of political thinking and behavior of the masses and the political elite.

*At the same time the practice of aggressive nationalist propaganda yielded visual material for the conclusion that the thrust to the myth of the mass consciousness was artificially inspired the normal order of the world hostile political forces.*Political life itself, as it were in the hands of political scientists gave the key to the understanding of the mechanism of domination and political myths in mass consciousness. This visible on the surface mifoaktivnost, in the synthesis of first-characterized philosophical conclusions about the nature of myth-making has generated the most common in modern political science mifogeneza scheme.

Its meaning is. The political crisis, the collapse of the usual relations with the authorities, customary values and guidelines is in man an irrational fear of the future and the desire to protect its existence return to the methods and ideas of archaic magic. All of the words to a political ritual, magic becomes the second political force smysl.Esli is ready to extract from this mass psychosis and semantic aberration[2] *its benefits, the supremacy of the myth in politics becomes total.*

This mechanism is a German political scientist Ernst Cassirer, who emigrated from Nazi persecution in the United States, called the "political technology myths." Pointing to a link with the political crisis of the myth, Ernst Cassirer, in essence, is revealed only one option activation mythical layers of the mass consciousness. The principle of selection of the mass

consciousness of political information to convert it into a myth, that is mifogenez, remained in its concept not cleared. The circumstances of the time there was no need. Extremeness opposition Liberal and National Socialist ideologies made reference to irrational myths, their relationship with the dark layers of consciousness sufficient information in terms of the characteristics of the political nature of mythology.

In the second half of the XX century. The tendency to simplify the problem of political myth to describe the level of cases of malicious myth-making was reinforced in the ideological polemics period of "cold war". For the opposing sides of the enemy charge in the political myth-making has become a standard method of its public diskreditatsii.Assotsiirovanie political mythology with ideological deviation is firmly rooted in the minds of his contemporaries. So firmly that in rethinking political values and benchmarks developed in the European and Russian science since the early 90s. XX century., All the attention of researchers closing with criticism of "totalitarian" mythology of Stalinism and German National Socialism, both intentionally produced left and right radicals Russia and Germany ideological antipodes of the world "civilized democracy."

Such criticism was identified in the national journalism 90s. the last century with the "demythologizing" of science and the mass consciousness, a breakthrough to the political objective knowledge. As a result, sharply narrowed the boundaries of ideas about social and political mythology as the subject of political analysis.

*Artificial restriction of the subject of attention of political science stimulated the most active in the development of its key application-level PR-technologies.*Other historical forms of formation of domestic and foreign political mythology, with the exception of the famous XX century, that is, everything that does not fit into the structure and PR-task and, so far remain virtually unexplored and are, as it were out of modern political interests.

Excursion into the history of the formation properties of the philosophical and cultural theoretical experience description of the socio-political myth-making allows us to represent what, in essence, it has to do a modern scholar of political science, the next in line with well-established estimates: the properties of the myth as an objective scientifically verified fact or with a historiographical research tradition determination of these prop-

erties? On this depends its relation to the difficulties that are discovered when trying to use of "classical" interpretation of the essence of the socio-political myth to solve specific analytical problems of political science.

Judgments about the false and irrational nature of the socio-political myth-making in society generate hazardous to his health inflated hopes for the ability of science to supplant the myth of the political process, make the political life of the "correct" shape. On the basis of those expectations and has gained popularity in the 90s. Already mentioned slogan "demythologizing" the ideological sphere. Attempts to implement it in the science and practical politics led contemporary Russian society to the loss of universal consolidating ideological orientations. For political science as it turned out a certain amount of loss of public confidence and demand in comparison with the political techniques.

Modern political mythology as an object of analysis, becomes. This or that political idea or value of the "myth", that is the idea (value) false and irrational, the researcher is almost impossible to keep the accuracy of using the conceptual apparatus and the boundary between the strictly scientific analysis and ideological and journalistic controversy. The fact that one political force is an undoubted truth, for its political opponents is nothing more than a myth used to win the sympathy of the electorate. How, for example, uniquely qualify externally introduced in the post-Soviet space is a political thesis of the "democratic choice of Russians" or "market democracy", if provided, for example, their incorporation into the ideological doctrine and require broad public support for these ideas?

Or, on the other hand, how to qualify rooted in the national civilizational specifics of the thesis of the dominance of Russian society, "the cathedral beginning"? Call them a "myth", "ideology" or "idea" and "value"? Besides fixing the manifestations of the activity of political myths only in crisis phases of the political process leaves open the question of the fate of the political myths in the periods of stable flow.

Real link socio-political mythology with the historical "background" can be found in historical and contemporary sources - annals, acts, records, personal papers, policy documents of parties, journalism, scientific works, etc., in which century after century reflected the intellectual work.. Russian society to establish stereotypes, characterizing the properties of national political life, past, present and in the future.

The study of domestic political mythology of domestic sources has the advantage that it offers the ability to synchronize changes in the qualitative characteristics of the Russian political process with changes in its ideological security, that is, allows tracing the historical dynamics of the social myth-making.

Accordingly, the political myth-making of modern society appears as a natural development and improvement of the historically verified and nationally distinctive, the optimal method of treatment of socially significant information. In this perspective, the connection of modern myth-making, with its archaic prototype looks more natural and accessible to scientific analysis.

Tracking, as a political idea or doctrine of situational voiced in historical texts, you can catch it in the stable block of socially significant information that was of interest to society in terms of the long-term needs of his political life. Unit that protects and reproduce them and, accordingly, is actively exposed to in the form of symbols, traditional ritual actions and ideological. Thus, by analyzing the mythological component of political ideas or an entire doctrine or a particular social action, the researcher can enter the specification of scientific questions of objective and subjective communication started in motion a political process.

Ignoring the national historical context of the evolution of the socio-political mythology explains the futility of efforts to stimulate the domestic theorists of the political process in modern Russia by constructing new and promising national ideology. Historical specifics, ie the actual socio-cultural adaptation of ideas, values that have, including the properties of political myths that may be offered by them to the lighthouse role in promoting Russian society forward.

Out range of theoretical and applied research inconsistencies in the procedure is seen in the development of proper political science theories socio-political mifogeneza allowing design "through" (socio-mythological) measurement of different political processes level and scale. The solution of this problem is an approximation to demystify, rational scientific understanding of the properties of the factor of political myth-making in the political process and to achieve the complexity of political analysis of its properties.

It suggests the following schema that describes the ratio of the basic concepts, which typically are involved in the analysis of the socio-political myth-making, and is characterized by the dynamics of the interaction of the realities that lie behind the concepts. The scheme emphasizes the point mentioned in the public mood varies the use of the same information in different political situations.

You can imagine that with the time and space of the unfolding political process there is some qualitative evolution of public attitudes to its information component. The Company strives to maintain a useful political information for him, and for the convenience of its transmission from generation to generation, uses waste as part of the early ("classic") the mythology way of stereotyping. Its meaning is that some of the useful information for the company excluded from the opportunity to critically analyze and becomes stable foundation of social life.

Aboriginal mythology assignment was that to ask general coordinates of the society in the system of the universe. And the new, political phase experienced by, the correlation of the new political life moments with the historical heritage of society, for the ideas, concepts, and norms of political behavior is a certain level of content. One that is fundamentally sufficient for all participants in the political game, it serves as a baseline defines the position coordinates and link participants in the political process.

The proposed scheme allows enough organically to link political science characteristic of the phenomenon of political mythology with philosophical and cultural developments on social mythology, with their texture and methodology. Political myth appears in the form of a certain stage in the evolution of social myth-making specifics of which there is only a derivative of the specificity of the political state of society. Therefore, it seems appropriate to speak of a political myth as a stereotype, organized on the principle of sufficiency for participants in the political process contained in it information about political reality in its past, present and future states. Stereotype, which has, by the inclusion in the political process,

Mythology, as the best way of ideological society adapt to the impacts from the outside on his everyday life, found even in the pre-state period, applies to them and to justify new relationships brought into the social practice of the political elite (often strange language or oriented in thought and behavior on inotsivilizatsionnye samples) .

*Many times repeated in the political practice of a set of stereotypical judgments and concepts, motivation activity becomes content-political tradition.*The myth begins to be related to some structural order of political action-rites.

Naturally occurring in the course of further development of the political life of society the problem of the relationship of social groups and society as a whole (its future) to this tradition is permitted in several directions. In particular, strengthening the emotional and evaluative framing stereotypes when they are connected to political practice.

*If the emotional and evaluative attitude to political stereotypes in the social group or the society as a whole is accompanied by some positive practical applications, they acquire meaning*value that society strongly protects against attacks from the outside and the inside, furnished with a system of rewards and punishments, synthesizing with sacred values, and linking with the activity of the political institutions. There is a notion of "immutable" social and political values (foundations of social and public order), which determine the behavior of all the pieces of the political game at the level of civilizational specificities.

In keeping with the tradition of study and justification of its socio-political values doctrine (if it is a scientific perspective, vision problems) or ideological scheme (if it is a perspective in which political institutions see the situation).

Thus, at each turn of the next policy process, as a result of coexistence therein of various shapes and levels of subjects participate in policy stored "gene" dependence of various states and shapes of ideas its software from the source information conversion method - stereotyped.

Stereotypes design foundation and ideology and scientific doctrine. They give modern sound traditions of the past. In a society with a developed political system, all of these states and forms are at the same time demand. Thus, the base of each of ideas neoplasms, including social attitudes is saved inherited mythological element arranged information.

If we take this ratio concepts and referred to their reality, for the researcher to use the category of "political myth" in a number of other signs of social and political reality becomes a question of recognition of the continuity of the political process and its unity in the sense of the "technical" grounds relied on and supported all other forms of motivation in the pub-

lic consciousness. The property of the myth as a way of dealing with information, so really can be traced moment sociocultural totality.

This stress is not "total" in the philosophical sense of the myth, the myth of presence "always and everywhere", the displacement of the myth of all other motivations society activity and the triumph of irrationality in the mass consciousness. This is not a "technique" of myth in contemporary political and technological understanding. It has historically caused "genetic" interdependence formation methods and forms of ideological motivation of the political process.

Consequently, the characteristic of an ideological element of the political process as a "socio-political myth" does not mean that only these mythological status limited his involvement in political protsess.Stereotip, to adopt, for example, the political structure can simultaneously without losing its mythological quality, play the role of an ideological reference point or, in the case of adherence to it of the scientific community, an element of scientific doctrine.

This feature only focuses on the fact that some stereotypical judgments or ideas, and based on these forms of social behavior, and are presented for the sustained interest of society is in its political and mythological quality. And as such they are able to constructively influence the course of the political process.

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About two Old historical Babylonian Model Contracts

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Abstract

Babylon ... Each of us is the name associated with the Tower of Babel, Babel, language mixing, the Hanging Gardens of Babylon, king Nebuchadnezzar, the Babylonian captivity, the feast of Belshazzar and the famous words, "the writing on the wall", symbolizing the inevitability of fate, and the frailty of the earth greatness. All this we heard in school, read and read in books; magazines and newspapers often talk themselves. And why? Babylon ... Why, it's exotic, dense antiquity, entangled with a fairy tale! And yet there is no man who does not know anything about Babylon, and he would not have commemorated Babel, meaning by this expression not so much building the Tower of Babel as the greatest disorder. One of the heroes of modern French comedy "The Devil and the Ten Commandments" says: "When no longer abide by the law, and then it is almost Babylon." Babylon literally came to us in flesh and blood.

Keywords: Babylon, Historical contacts, Babel, symbolizing

And as it was in reality? And whether it was the proverbial Tower of Babel or all fiction? That's about it and described in the present book. In it we are not talking at all about Babylon, and Babylon-era crowds when he lived Nebuchadnezzar and Belshazzar was feasting, events ago. But first, a little about the scene and the history of our history.

All this happened in a country that is now called Iraq. So it was called the Arabs who settled there in VII. n. e. It is located between the rivers Euphrates and Tigris. Therefore, in ancient times the Jews gave her the name of Shinar, ie Mesopotamia, and the Greeks -.. Mesopotamia, ie Mesopota-

mia... Southern Dvureche is a flat plain formed river sediments. Here, as well as in Egypt, located in the lower valley of the Nile, at the end of IV millennium BC. e. the first civilization was born.

In everyday life, we often use the word "civilization" and "culture" as synonyms, that is, strictly speaking, is not true. Culture originated with man and there will be the same as the human race. A whole civilization was born 5000 years ago and represents a certain stage and the history of mankind. "... Civilization - Engels wrote - is that stage of social development, in which the division of labor resulting from it exchanged between individuals and combining the two processes, commodity production reached full bloom and produces a revolution around the same society."

For civilization is characterized by the social division of labor, the division of society into antagonistic classes, the exploitation of man by man and the existence of the state.

The creators of civilization in southern Mesopotamia were the Sumerians, the people, still remain mysterious in many ways. For example, it is unknown where they came to this country, which could not have been their homeland for the simple reason that any of Mystery Babylon in their eyes and with their active participation. Sumerians and settled north of the Akkadian Semites gave Southern Mesopotamia country name Sumer and Akkad [Sumerians called the southern, coastal, part of the country, as Akkad - North; the boundary between them held more above the city of Nippur. This happened after about Millennium V BC.

Sumerians, who played a leading role, were in the lower reaches of the Tigris and Euphrates, being already familiar with the cattle breeding, agriculture and metal, t. E. With the achievements in the field of production, which prepared the birth of civilization. Moreover, shumeriytsy were one of the pioneers first bull tamed and learned to make and melt metal. This is evidenced by Sumerian word "(n) w (e)" - "bull" and "Urud" - "copper", borrowed from many languages of the world [from the Sumerian gu (d) occurred drevneegip. ka, Copt, KO, Skt. ganh, drevneiran. gvus, Tib. - Burma. ngjeu, ngy, ngf, gy, gf, Old. "Govyado" (hence the word "beef") it. kuh; All these words mean "bull", "cow", "cattle." From Sumer. urudu lead the Latin origin. rudus, raudus, Slav. "Ore" it. Erz the meaning of "copper", "ore", "metal".

Southern Mesopotamia at the time was a death trap. Sumerians and Akkadians were here not kinder to the will, and under pressure from more powerful neighbors. Here they had to come to grips with the formidable forces of nature. An echo of this martial art people from the elements is a well-known legend of the Deluge, which became part of the Sumerian "Epic of Gilgamesh" and borrowed a Bible from there. People beat nature. Having constructed an irrigation system, they separated the land from the water. Literally created by their labor the country from the deadly floodplains, swamps, jungles and deserts.

During the struggle with nature Sumerians and Akkadians developed its productive forces and created a powerful new sources of social wealth. They themselves have changed and changed radically its society. They have created new relations of production, a new mode of production of material goods, marked the beginning of civilization.

This was the method of production, which Marx once called "Asian" as found traces of it in some peoples of Asia (particularly in India), and which he regarded as the first class socio - economic structure. Currently, strong vestiges of the Asiatic mode of production found and studied the peoples of sub-Saharan Africa. It existed as a first step in the development of civilization in ancient Egypt (the archaic era, the early and the Old Kingdom in IV-III millennium BC..), In the Crete - Mycenaean society, the Greeks to VIII-VI centuries. BC. e., in Italy and in early Rome to the IV. BC. e, in Spain, Gaul and Britain before the Roman conquest, in ancient India (culture Harappa, Vedic era) and ancient China (Xia period, Shang - Yin Xi - Zhou)., many nomadic peoples of the Old World (the Scythians, Huns, Turki Mongolian et al.), Scandinavian Viking Age, the Polynesians, the Incas, Mayans and Mexicans in ancient America, and so on. d. Asiatic mode of production is now no longer possible to consider only the "Asian". This is a universal historical stage through which, as Marx thought, somehow passed all civilized societies. Therefore, the first socio - economic formation of civilization is better to call the archaic formation.

Every archaic society, depending on the conditions of its origin and existence, as well as the stage of development had individual features.

But all they had and the total, which allows to classify them as one and the same formation. The basis of their unity economy was agriculture (or cattle) and industry, undifferentiated unity of town and country, which

gave rise to the corresponding relations of production, expressed in a certain type of property relations. "In the Asian (at least predominant) form - Marx wrote, - there is no individual property, and there is only his possession; Indeed, the real owner - a community; hence property only exists as a common ownership of the land".

Archaic society knew the class antagonism and the exploitation of man by man. The composition of the community is the possessive of the main means of production - land, were only members of the tribe - the conqueror, while the conquered population deprived of property itself becomes the property of the winners. In archaic society to each other opposed two classes: the tribal aristocracy, which amounted to communities that preserve tribal organization, and defeated the aliens who find themselves in the position of clients and slaves, whose ranks are constantly replenished prisoners and aliens who have broken for whatever communication reasons with his tribe. It - Eupatridae and demos in ancient Attica, Spartiates ("equal") and perieki and helots in Sparta, plebeians and patricians in early Rome, and long-eared korotkouhie on Easter Island, "white" and "black" bone of the Mongols, caste in ancient India, etc. In Sumer these classes -.. class called "big people» (lú-gu - la) and "vile lyudom» (ukú). The tribal organization of the ruling class in the new conditions was transformed into the state, which "is an organ of class rule and oppression of one class by another authority, is the creation of" order ", which legalizes and perpetuates this oppression by moderating the conflict between classes."

Archaic system created hitherto unprecedented productive forces and productive labor force. It was a heroic era, the era of the creative activity of the take-off people. And the more we learn about this era, the greater our amazement. In fact, it does not wonder if during the excavations are galvanic battery used by Sumerian craftsmen gilding? Is not it worthy of wonder spectacle witnessed by Thor Heyerdahl and his companions on Easter Island: 12 islanders, descendants of the long-eared and korotkouhih for 18 days with the help of three logs, rope and traditional knowledge inherited from our ancestors, put one stone colossi, throw about three centuries ago, while the engineers of the XX century long and fruitless puzzled about the technique, which is located creators of these statues?

The great Egyptian pyramids and tombs of Sumerian kings I dynasty of Ur, the palace - a maze of Knossos on Crete and Cyclopean buildings of Greece, Etruscan Tolosa and Scythian burial mounds, road of the Incas

and the pyramid of the Maya and Aztecs, giant Zimbabwe ruins and Baalbeck terrace, statues of Easter Island and the art of Benin - here are some monuments of the archaic society, causing delight and admiration of people of XX century. No less impressive were the achievements of mankind in this age and in the field of spiritual culture. It was at this time there was writing, were created "Epic of Gilgamesh", "Iliad" and "Odyssey", "Ramayana" and "Mahabharata", "Shu - ching" and "Shi - jing", the Vedas, the Scandinavian sagas and Greek mythology . All of these cultural treasures, a source of pride of the human race, were created at the dawn of civilization. At the dawn of our civilization, our ancestors,

Archaic system in Sumer died under the weight of its own contradictions, under the blows of the social revolution and conquerors. Productive forces created by Sumerian archaic society, could not be further developed in the framework of the prevailing there an archaic form of ownership. This latter property has degenerated into a narrow elite of the aristocracy, which on the eve of death, to support and extend their class rule become intolerable over the masses of the people, was forced to resort to the means of despotic kings of Ur III regime (2132-2024 gg. BC. E.). When this mode is fallen, is fallen, and an archaic system in Sumer, and with it gradually disappeared and Sumerian people assimilated among the Semites, flooded the country.

In southern Mesopotamia triumphed new antique mode of production, which will be discussed below. This is the system which is commonly referred to as the slave and which is well known to Greece and Rome, the era of classical antiquity. But Southern Mesopotamia developed in conditions different from the conditions of existence of the Greco - Roman society. Sumer and Akkad had long been an island surrounded by the people, continue to live in an archaic system and continuously invading Mesopotamia. These were, first of all the tribes of the Amorites, which together with the Elamites defeated state Sumerian Ur III and conquered the country, based on its territory, a number of States. In the first half of the XVIII century. BC. e. Hammurabi, king of Babylon, one of the states created the Amorites, again united the country, which later received the name of the Greeks by the name Babylon Babylon,

Amorites during the conquest of Sumer and Akkad were people just have passed from the tribal system to civilization. But, becoming the masters of the country, they are very quickly felt the powerful influence its ad-

vanced civilization. Their rule did not stop the development of ancient society in southern Mesopotamia, but still led to a revival and the revival of some of the remnants of an archaic system. This is evidenced by the well-known laws of the Babylonian king Hammurabi (1790 BC. E.).

These laws have legalized the new antique property relations and drew a clear distinction between freemen and slaves - the major classes of ancient society. But at the same time they maintained the division of class "people" in the class of free (awilum, mar - awilim) and "bowed» (muŝkenum). .., "People", ie aristocrats, has full civil rights, were the descendants of the Babylonian Amorites - the conquerors, and "bowed" mushkenum, plebs - local free population, conquered by the Babylonians, the descendants of Acadian Semites and semitizirovannyh Sumerians, who just were carriers of new ancient relations.

Hammurabi's laws continue to remain valid throughout Babylonian history. But the Babylonian society is changing, and with it changed the interpretation of the laws. Died out those rules of law, which emphasizes the difference between avilumami and mushkenum. As well as containing other archaic vestiges, but continued to live and develop regulations to authorize the ancient orders. It occurred a kind of reception the Babylonian law.

Domination Amorites fell in 1595 BC. e. They were replaced by new barbaric gentlemen - Kassites. Their rule lasted until 1176 BC. e. and also accompanied by recurrent archaic orders. But the Kassites were not able to reverse the development of the ancient Babylonian society.

Meanwhile, the world has changed. Antique system won in the neighboring countries of the Near East, especially in the countries of Fertile Crescent [so-called Palestine, Phenicia (modern. Lebanon), Syria and Mesopotamia, which stretch into the shape of a crescent from the Mediterranean Sea to the Persian Gulf]. Babylonia ceased to be an isolated island. Its ancient society reached maturity. And with the end of the VIII century. BC. e. it appeared the first signs of an impending crisis, which clearly had an effect in the next two centuries. This period is the subject of this book.

So, we will focus on the events and people dvadtsatipyativekovoy ago. How do we know about them? However, the fact that in Iraq for many decades in a row excavations notoriously underway. Let me just say that not everyone knows.

Visitors Museum of Fine Arts named after AS Pushkin in Moscow and the Hermitage Museum in Saint - Petersburg usually do not stay near the windows, which exhibited signs of plain dried or baked clay, covered with poorly legible cuneiform. But this plate two - five thousand years. When the mid-nineteenth century began excavating the ruins of the cities of Sumer and Akkad, Assyria and Babylonia, these tablets were found and continue to find the whole breast. Currently, the total number of tablets stored in museums and collections in the world, reaches half a million.

Tablets contain the literary, religious, scientific texts, inscriptions of kings, but the overwhelming majority of them is the business documents - bills, receipts, invoices, lease contracts, bills of sale, accounting records, court records and decisions, witness statements, letters business and private nature. Each such document written dry legal language of the standard form, taken separately, frankly, able to catch up with even the green longing to the expert. But it is necessary to establish communication between disparate documents and get acquainted with the persons referred to in them, as the picture changes dramatically. The documents begin to speak in a loud voice. Grizzled men of Babylon before us as living with their joys and sorrows, successes and failures, deeds and thoughts.

Thus, we know about the era of the Tower of Babel from the words of the Babylonians themselves, who wrote, unaware that talk about themselves distant descendants of many things, what would prefer to remain silent. But Babylon and the Tower of Babel people never forget and remember long before they found clay tablets and re-learn to read cuneiform. Many generations have read about Babylon and his miracles in the Bible and from Greco - Roman writers -. Herodotus, Xenophon, Diodorus, Arrian, Strabo, etc. These stories go back to the people who own eyes have seen Babylon, and communicated with the Babylonians. This eyewitness testimony, each of which see the vision, experienced and heard by - his own way, in accordance with its own character, mood and attitude to Babylon and the Babylonians.

The work on the book used by all of these sources. Of course, in its pages it is not possible to even approximately cover the entire vast material about the epoch of Babylon Babel. Yes, I did not set out such a task. My goal is much more modest: without compromising the scientific quality of the work, to give public a sketch of the political, socio - economic and cultural history of the Babylonian society for two hundred years or so, with

689 of 482 BC. e., a period that was in the name of science, Neo-Babylonian, or New Babylon, tell us how to live and what people are doing at the time, who inhabited Babylonia. As far as I was able to cope with this task, let the readers judge.

In conclusion, I consider it my duty to thank Timothy Shargorod Solzhenitsyn and Dmitry G. Roeder, have done me a great help in the work on this book.

In winter 689/88 BC. e. terrible news shocked all nations and peoples of the Mediterranean coast to the Indus Valley; of Sudanese savannah and sands of the Sahara to the Black Sea steppes and gray-haired Caucasian Babel, navel of the world, ceased to exist.

In just a few thousand years of its history Ancient East has seen countless times as arose, flourished and died without a trace not only the city but the entire country and the people. Centuries passed, replaced kings and conquerors, but none of them dared to raise his hand on the Holy Babylon and its temple Esagila. And Babylon was gone. He wiped off the face of the earth. What happened? What a terrible storm hit the heavenly gardens of the richest in the world of the Euphrates and Tigris valleys? To answer these questions, it is necessary at least briefly familiarize the reader with the history of the Near East for the half century prior to the destruction of Babylon.

The history of civilization in the Middle East at this time consisted of two and a half thousand years. Over this period, the population of Egypt and the Fertile Crescent countries has created vast wealth, the most advanced and splendid culture in the world, but has found no happiness, no peace. All creature comforts were property of the few, and the lot of the working people are enslaved, hopeless drudgery and poverty. Wealth inequality and acute social conflicts have undermined the forces of civilized societies. By mid-VIII in. BC. e. all the great powers of the Middle East in a state of deep decline.

Proud powers of Egyptian pharaohs did not exist. On its original grandeur reminiscent of a pyramid and grandiose temple ensembles Karnak and Luxor near Thebes Egyptian Stovratyh. Egyptian territory was fragmented into many principalities - nomes, which was ruled by Libyan princes. They relied on the Libyan army and, together with the Egyptian

priests exploited the enslaved people. In 716 Egypt was conquered by the Nubians.

Small states of Syria, Phenicia and Palestine, too, have experienced hard times. They continually fought among themselves. And inside of each of them was intense struggle between rich and poor, slaves and masters. That was a while one of these states - Judah, the prophet Isaiah said: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; ulcers, spots, suppurating wounds, untreated and neobvyazannye not mollified with ointment. Your country is desolate; your cities are burned with fire; your fields before your eyes strangers devour; it is desolate, as overthrown by strangers. "

Mighty Assyria, which is only a century ago, was the storm of Asia Minor, in the middle of the VIII century. BC. e. I was in a state of decline. Assyrian army forces were depleted mass ruin people - landowners, on whose shoulders the burden of military service lay. Assyrian know has great riches, plundered in the neighboring countries, but the military power of the country fell. Assyria lost his conquests in Syria, and from the north to its close the kings of Urartu.

In 745 BC. e. Assyria came a palace coup. Tron captured king Tiglath-Pileser III. Based on the democratic sections of the Assyrian community, he held a number of important reforms, which have had a huge impact on the fate of the Middle East, including Babylonia.

Tiglath-Pileser III opened access to the Assyrian army of poor, previously detached from military service due to a lack of sufficient property qualifications. From now on, the soldiers began to arm and maintain due to the state. With this in Assyria increased dramatically the political role of the democratic strata, which became the personification of the army. Since that time, the Assyrian army ceased to be a civilian police and turned into a permanent professional army. New Assyrian army for a century did not know peers of combat power. Based on it, Tiglath-Pileser III (745-727 gg.) And his successors Shalmaneser V (727-722 gg.) And Sargon II (722-705 gg.) In a short time conquered Syria, Phenicia, Palestine, eastern provinces of Asia Minor, western regions of Iran, and Babylonia.

No less important was the change in attitude towards the conquered country. Earlier, the Assyrians, as well as other conquerors, were limited by the fact that pillaged and levied a tribute of subjugated peoples, exter-

minated the recalcitrant, but as a rule, are not deprived of their governments. Tiglath-Pileser III for the first time began to transform the conquered lands in the province are included in the Assyrian Empire. Assyrians now planted in the defeated peoples of its management, its administration. And once and for all to break their ability to resist, they resorted to the so-called policy of "nasahu" [Akkadian (Assyrian - Babylonian) nasahu verb means "to uproot", "root out"].

For example, in 722, having seized Samaria, the capital of Israel, the Assyrian king Sargon II stole the people of Israel into captivity and resettled him in different parts of northern Mesopotamia and on the border with Media. Instead of Israelis in Samaria resettled captives of the Babylonians and Syrians from Hamata. Conquered people really broke away from their native soil by the roots. The prisoners, as those who stole, and those which fit in their place, found themselves in an alien environment, cut off from their people deprived of their organization and the possibility to resist the winners. To survive in the new environment, they Willy - nilly, were forced to hold on to their conquerors - Assyrians. So the Assyrians ensure its domination over the conquered countries.

However, the policy of "nasahu" had one important consequence, which the conquerors had not anticipated. Assyrians a century shuffled and stirred subjugated peoples of Asia Minor. Erasing ethnic differences, they turned the whole population of the empire into a faceless mass, remove the iron hoop Assyrian yoke. Assyrians themselves, never distinguished by a large number, disappeared among the conquered, who spoke mostly in Aramaic dialects. As a result, there was arameizatsiya population of Asia Minor.

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